The Princeton Seminary Bulletin

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter, May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor
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THE PREACHER'S PARABLE

As the Parable of the Prodigal Son is our Lord's most hopeful parable for worldlings in the far country who are wasting their substance in riotous living, so the most encouraging parable for the proclaimers of the Word is this lovely gem—"And he said, So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

After the farmer has sown the seed, he is not to be anxious about its germination. He is to sleep quietly, then rise and go about his other duties serenely, for the development of the seed is God's responsibility, not his. The process is mysterious and wonderful; man understands it not. He simply leaves the results to the giver of the harvest, content with his own ignorance of what is going on.

The seed is the Word, as Jesus himself tells us. The preacher is to proclaim it, then leave the results with God. But many of us toss and turn throughout the night wondering about the effectiveness of the message, or speculating about the three sermons which someone has characterized as the sermon I was going to preach, the sermon I actually preached, and the sermon I might have preached. Small wonder there are so many Blue Mondays!

Or perhaps the more devout soul spends the whole night in prayer, beseeching God to bless the proclamation of the truth. One is reminded of the occasion when Dwight L. Moody, that grand Christian with an abundance of good common sense, was conducting a meeting in one of our large cities. During the meeting a certain minister testified that all the night before he had spent praying for his people. A few hours later Mr. Moody met this same minister in the home of some friends. Mr. Moody asked him, "Did I understand you to say you were up all last night praying for your people?" "Yes," replied the minister, "I felt a great burden for the souls of my people. They all seem so cold and the revival spirit is so lacking." "You were wrong," replied the great evangelist. "Never in my life have I weakened myself by such unnatural exercises and worry. I am a pretty robust man, but I could never have had the strength for my work had I done such unnatural things. You must trust God more, my brother." It is not the man who writhes in agonizing prayer throughout the night who exhibits the greatest faith, but rather the one who faithfully proclaims the truth, asks God to bless it, and then falls into a deep restful sleep, recognizing that he himself can do nothing about changing the other man's heart. This is not an encouragement to indolence, for added to the observation "and should sleep" are the words, "and

rise." Some of us forget that. The parable warns against anxiety. "The earth bringeth forth fruit of herself." Paul may plant, Apollos may water, but God giveth the increase. At that point we are ignorant and impotent. Let us be content. The "increase" is in much better hands.

No farmer would be foolish enough to plant some seeds, and a week later dig them up in order to look for signs of life. But there are proclaimers of the truth who are busybodies, forever prying into the spiritual sanctities of another man's life. There is not sufficient reticence, not enough reverence for personality, not enough faith in God. It is encouraging to realize that God is working quietly and unobtrusively in the hearts of men, in the church of Christ, in this present evil world. Why be anxious about a process for which we are not responsible, and which is in the capable hands of Almighty God?

Nor are we to grow anxious about the slowness of the process. It is according to God's laws—"first the blade, then the ear, after that the full corn in the ear." Scientific agriculturists have not been able to change that process, nor hurry it, except under the most abnormal conditions. It is as impossible for one to become a full orbed Christian overnight as it is for the full corn in the ear to appear the day following the planting of the seed. What patience is necessary with those just beginning the Christian life! This is an age of haste and hurry. Speed is the watchword. We are impatient with ourselves, with others, with the United Nations, with the church, with God; what on earth is God doing? Advertisers, therefore, entice us with short cuts. Become rich in one venture; beautiful in one lift; a lawyer in twelve months; learn to play the piano in ten lessons. In view of all these promises of immediate results, someone has asked why the minister does not advertise "A saint in one Sunday." The answer given by the questioner is this: because there is such a close analogy between the growth and development of a Christian and the seed of corn. The corn grows in America today just as it did in Palestine when Jesus uttered these words—"first the blade, then the ear, after that the full corn in the ear." God is never in a hurry. What time he takes with the seed, with a sunset, with the growing of an oak, with us.

It is interesting that this parable is given us only by Mark. Young Mark was probably a vigorous, restless, feverish worker. He wanted, expected, demanded that the Kingdom of God come at once. That may have been his difficulty with Paul and Barnabas on their first missionary journey, impatience with the apparently meagre results. When, therefore, Mark heard this parable from the lips of the impetuous Peter, it made a deep impression upon him and, under the influence of God's Spirit, passed it on to us that we might exhibit more patience in waiting, more dependence upon God, more faith in the Lord of the harvest.

Why be anxious? God has provided the seed. We are not called upon to concoct a new gospel. God gives the increase. It is no responsibility of ours.

God determines the exact time of the harvest. In his own good time he will have the harvest reaped by those whom he chooses to designate. Our only responsibility is to sow the seed. "The Kingdom of God is as if a *man* should cast seed into the ground." His kingdom comes through human agents. He gives the farmer the seed, but he expects him to sow it. He gives us Christ, but he expects us to tell the world about Him.

To be sure the response to our efforts is varied. In the parable of the four types of soil, so closely related to the one we are considering, Jesus emphasizes the responsibility of the listeners. Some are superficial, the soil is thin; some are impulsive, the ground is stony; some are careless, the patch is thorny; but there are some who are earnest seekers after truth, the soil is good. Even the greatest preacher who ever walked this earth expected only one out of four to bring forth any fruit, and not all of those a hundred fold. There is a certain encouragement in this for the faithful worker. His only responsibility is to proclaim the truth, then quietly and confidently leave the issue in God's hands.

E.H.R.

CONTRIBUTIONS TO THIS ISSUE

"The Sound of Jade Growing in the Cliff" was the address delivered by Dr. T. Z. Koo on the Day of Convocation. Dr. Koo is Secretary of the World's Student Christian Federation. This address and the one by Bishop Fjellbu were taken from recordings made at the time of delivery in Miller Chapel.

"Church and Theology in Norway" was an address delivered by Bishop Fjellbu, of the Diocese of Nidaros, Trondheim, Norway.

"The Need for Christian Social Clarity" was an address delivered in Miller Chapel by the Rev. Liston Pope, Ph.D., Professor of Social Ethics, the Divinity School, Yale University.

The Prayer by the Rev. Milton A. Galamison was offered at a regular morning chapel service. Mr. Galamison is pastor of the Witherspoon Street Presbyterian Church, Princeton. In connection with his pastorate he is enrolled for courses in the Seminary leading to the degree of Master of Theology.

THE SOUND OF JADE GROWING IN THE CLIFF

T. Z. Koo

IN my reading of the Scriptures this evening, I picked a few selections from the Tao-teh-Ching, which is supposed to be the sayings of our philosopher Laotzu, because in that book he has many ways of trying to take our thinking beyond the visible, tangible things, to the more basic, permanent, unseen things in life. And you remember the first quotation I read was this, "Who will prefer the jingling of jade ornaments when once he has heard jade itself growing in the cliff?" The ornaments are the visible things that you see, the tangible things, and those can be seen very easily; but jade actually forming itself in the cliff, growing in the cliff, you can hear that. Once you have caught that note who would want to listen again to the jingling of a few jade ornaments. He has these ways of trying to take our thinking into things basic, beyond just the kind of things that we ordinarily see and touch. And if you remember some of the other verses I have read, they all bear on that point, trying to drive us in our thinking beyond the more easily seen and visible things to realize unseen things that really matter in life. And so I followed that by reading these opening words, grand words, of the Gospel according to St. John, also taking our thoughts to the very beginning of things, the word "logos."

I have selected these readings from the Bible and from some of our sages because I think tonight I should like to suggest that we take our time together to try to do just this thing—to pierce behind the visible façades of religion to try to touch the intangible, invisible, the basic things that religion stands for. We need to do that from time to time in order to refresh ourselves at the source of things. Sometimes when we are concerned too much with the daily details of things and which, unfortunately, we all have to do, it worries our spirit a little bit, makes us wonder what earthly good are we doing puttering here and puttering there. And when you are caught in that kind of a mood, it is extraordinarily invigorating sometimes to drop some of those things, as it were, for a time and turn your mind and spirit back to these basic things, these great things that religion says to man and let your spirit receive fresh nourishment. You come back to your daily deeds of life again and you can do your work much more efficiently and happily than if you just plod on day after day and do not take time for that kind of refreshment.

The Creator

So I am going to touch upon two very simple things, as far as religion is concerned, which are very basic in my own faith and in my own contact especially with the Christian religion. Now behind all the theologies and forms of worship and creeds, and all kinds of religion, I find that the religions agree on one or two things, and I am here not talking only of the Christian religion. If you will begin a study of religions, you will find that they set for man, first, a basic perspective for looking at

the universe and the world in which we live, and that basic perspective is an extraordinarily simple one. It says to you and to me that man lives himself as part of a created order. We find ourselves in a universe not fashioned by our mind nor by our hand. Somehow it is there and I find myself a part of that order. Religion asserts there is a Creator God who is lord of all creation, and that no matter what you are, educated or uneducated, wise or foolish, poor or rich, mighty or weak, whatever the color of your skin, whatever station of life you are in, there looms always behind every one of us this basic perspective that we are only creatures and over us there is a Creator. A simple perspective but unbreakable, immutable, stands for all time from eternity to eternity.

Why is it that the more one comes to know God in Christ, the humbler one becomes as a Christian, humbler not with that false modesty that people sometimes assume, but because in one's heart always when one probes behind the visible things of religion, one becomes conscious of this basic perspective of the universe and man and God. I am only a creature no matter how great my mind may be, how wonderful my spirit, how well I am as a physical being, what great powers I wield and handle. Never mind. In spite of all those things you still live as part of a created order with one who is the Creator. And anybody who is conscious of that kind of thing in his life cannot but be reverent and humble as he faces this Creator. And it is the first assertion, I may say, of all religions.

In the Image of God

But then the Christian religion goes on and makes another assertion, but this time from a different angle. Religion puts you and me in our place in Creation when it says we, after all, are only creatures. Then it goes on to say that this creature, however, is created in the image of the Creator and that is a second basic assertion in religion. Is there anything in our heart or mind that responds to such an assertion or is it just the vaporing of some pious mind that finds no echo in our human heart? Let us ask ourselves. When a man comes and tells you, "Yes, you are descended from the apes," how do you react to that? Well, I always have the feeling myself that at least he is welcome to his ancestry. But I say to myself, surely, I am more than that. That does not say all it should say about me even as a creature. Yes, perhaps part of me may have come from apes and things like that but then there is something more in me than just that, you see. That something that is more in me that I sometimes sense and feel and perhaps yearn for, for me, is stated in these words, "We are made in the image of our Creator." Just what do those words mean? I take them to mean this: That there is in man through the act of creation something of the spiritual substance that is in God Himself. It is in that sense that we are made in the image of God, our Creator. God is a Spirit. The Father of all Spirits, the very essence of being. If I am made in the image of that Creator, I am more than just an animal, a body, or even mind. I have something in me that is akin to God, in the spirit that we find in ourselves which we call personality.

I become aware of this when I try to exercise my mind. I know perfectly well that my mind is tied to a little piece of matter that we call the brain. It is a very finite thing, a very delicate mechanism, so fragile that if you jar

your gray matter unnecessarily, you sometimes destroy your processes of thought. But is it just your gray matter that enables you to stand sometimes under a starry heaven and project this immaterial thing which you call thought, thinking, for millions and millions of miles, as it were, beyond the stars and suns and moons to try to reach the very heart of the universe, and have the daring to ask what is behind it? What is God? What is the meaning of my life in this universe? Grand, is it not, that men could ask those questions, and yet how small sometimes the answers we find to those questions; how unworthy of this likeness of us of the Creator that can project our mind into eternity and then come back with piffling answers of what man and the universe are really about. And so, I say, the fact that we are creatures sets us in our place in the created order. The fact that we are made in the image of God, our own Creator, lifts us out of this created order and makes us children of the spirit, having in us the likeness of the Father Spirit Himself. Now I like to think of these things, you see, not because I like to indulge in vain thoughts of one kind or another but because it has a very practical bearing upon many of the situations that one has to face these days.

Freedom and Equality

Now why did I suddenly come to think upon such things the last three or four years? Well, when I found myself caught in Shanghai under the Japanese, I found that I had suddenly lost all my freedom as a person. I was treated as dirt under the feet of the Japanese soldiers. They did things to you which stripped you of all dignity of manhood. In HongKong I still remember a Japanese soldier coming up with his bayonet. He spoke in Japanese which I did not understand, and forced me to sit down on the sidewalk with my back against the wall. For what purpose I have no idea. Nevertheless, I sat down. It was not a very dignified thing to do. And then the way I got out of it was not very dignified either. He was patrolling the street, and whenever his back was towards me, I would inch along toward the corner of the street, just slightly, little by little, until I was near enough to the corner to stand up and run.

Now when you have lived in situations like that, you sometimes wonder what is this thing we call freedom, this thing that we call equality of human beings, the dignity of persons, things that we hold dear as life. Are they guaranteed to us only by codes of laws, by constitutions of one kind or another? Have they any other foundation than just the consent and will of our fellow human beings? What is it that makes man and man equal? In spite of our consciousness that we are not equal in many respects, men go on asserting, believing, and dying to maintain that men are equal. When we think of our minds, some men are wise and some foolish. When we think of our circumstances, one may be rich and another poor; one may be educated and another may be uneducated. All kinds of differences, you see. Yet in spite of all these differences we still go on to assert our equality as human beings. This feeling of equality basically rests in our conviction that we all carry within us this indelible stamp of the image of our Creator. And this image of the Creator in us can never be destroyed except by our own betrayal of it, but never by any external power or force.

In spite of everything an occupation force might do to circumscribe my liberty, take away my food, or anything else, they can never make me a slave to their system. They can never make me feel that they are superior and I am inferior. Not because I am better than they; no, but because I know, in their heart as in my heart, we carry together still that image of the Creator in us that makes of us one. As we look through history, we have often seen a group trying to oppress another group, denying them equality and freedom. But as you view the oppressor-oppressed groups, ask yourself the question: Which is the group that always gets eliminated in life? It is not the oppressed group that gets eliminated; it is always the oppressor group. When you go back to early history, you find instances of that. Look at recent history, the last twenty years, and you see that.

Groups that today stand for denial of human equality and human freedom, tell me, where will you find a group like that today that is not on the defensive? When history shows that to you, what does it mean? It means that when religion has said to you and to me, that man, as a created being is yet created in the image of the Creator, it is saying something that is written into the very foundation and structure of the universe and human life. And they who oppress others die first because they have started the process of self-betrayal of that image in their own heart first. They will disappear. So today when we look around we see this kind of situation still in many parts of the world, and when we raise our feeble voices here and there, from our pulpits and from our churches, to call men to be true to the image of the Creator in them and to be brothers to each other, to help each other to preserve our freedoms instead of to suppress our freedoms, to maintain our equality with each other, we are not raising our voice merely in a temporary situation. We are voicing some of the basic foundations that had been put there when God created the universe.

Is it just my vain imaginings of these things that gave me the courage to live those years in Shanghai and come out with my faith undimmed? Can you build faith on foundations except such as these I am talking about to you tonight, things that have been written into the very structure of the universe and of our human life? I was thinking of these things when I read those words of Laotzu, "Who will prefer the jingling sounds of a few jade ornaments if your ear has caught jade itself growing in the very heart of the mountains and cliffs?" "Harmony is his who can hear beyond sound." "Pattern is his who can see beyond shape." It is when religion helps ordinary men and women, toiling in their daily life, beset by cares and worries, to get something of this kind of understanding of God and man that they will rise to bless the Church which is among them.

Beyond Speculative Knowledge

I now pass on to say something about the faith that comes to me much more directly from the Christian religion that from the old religious background of my country—the words that I read from the Gospel according to St. John. Man is created in the image of God. Therefore, for the creature his highest aspiration and achievement as a creature is always to learn and know something of the Creator. And always that instinct in us will send men's minds

probing, searching after God and His Truth. In the achievements of science or the conclusions of ethics, or the thoughts of philosophy, you see crystallized men's search after God and the kind of answers he is finding from day to day. The world is rich with that kind of thing. And we spend a good deal of time studying those things because they are part of the human heritage, results of men's searching, thinking, probing, trying to find answers to our desire to know what and who is God. We are all conscious of our seeking. But I am also conscious of the fact that the knowledge which comes to me from my seeking is still only speculative knowledge. At best I can only say God may be like this, God may be like that. Somehow I could not put in my answers that note of certainty and say that God is like this.

Now if that were all of religion, it would always leave man, dangling, unsatisfied in his spirit and soul. But when you come to the Christian religion, you come to something quite distinctive, because in the Christian religion there is set forth another process whereby man gains knowledge of God. That process is not a projection of our mind, nor a figment of our imagination. No, in the Christian religion there is that knowledge of God that has been given to you by the initiative of God Himself through Jesus Christ. This knowledge of God revealed in Christ has no uncertainty about it. It is there revealed to us in Christ full of power and grace. And so when I say to myself, "I am a Christian," what do I mean? Well, when I say I am a Christian, I am thinking of that moment in my life when my seeking after God, my attempt to understand something of Him through my own mind meets the other process coming from God towards me when He is revealing Himself to me on His own initiative. When these two processes meet and by faith I appropriate and accept this revelation coming from God to man, that moment I say I am a Christian.

When I think of this revelation of God in Christ, the thing which staggers me most, and which makes me realize that here you have a revealed body of knowledge of God that no human brain could have imagined, is the Cross. It would never occur to my unaided mind, the human mind, that when the Creator God offers redemption to man that redemption has to come through the Cross. Can you conceive of Almighty God the Creator, redeeming you and me, his creatures, not by taking us by the scruff of our necks and jamming us into the Kingdom, but by way of the Cross? Is that something that you can imagine with your mind? Certainly I cannot. That knowledge can only come to me as it is revealed by Jesus Christ Himself.

So the heart of the Christian religion is always the incarnation to me. Take out the incarnation and the heart of the Christian Gospel is gone. In Confucianism there is one saying that comes very close to describing this idea of the divine Incarnation—"Tien Kung Jen wai tse"—the work of heaven man must do. But how? There is no incarnation in Confucianism. Confucius catches vaguely this idea that the work of heaven must be done through you and me, through man, but his mind and heart cannot possibly envisage the Incarnation. Only God Himself, with His own initiative, reveals Himself in Christ in all grace and truth and has given to you and to me the knowledge of redemption.

The Role of the Christian

I have dwelt upon these things trying to visualize and lay hold of them in order that our mind and spirit might be refreshed. With ourselves thus renewed, we may turn again to our fellow men and live among them and try to do those things which are the delight of Him who is our Creator. You will remember these words in the Book of Jeremiah, " 'I am the Lord who exercised loving-kindness, judgment, righteousness, for in these things I delight,' saith the Lord." They make me realize that behind this universe, with all its material things, there lies such things as loving-kindness, judgment, righteousness, things in which the Lord the Creator, the Author of my being, actually delights in. And I, His creature, want to say, "Lord, make me delight in those things also." Make me to delight in and want them so greatly in our community and our society that in spite of criticism, blame, persecution, I will still go on delighting in them. We believe in loving-kindness and justice when we say that men are equal. Do we still believe it when we run into some kind of racial situation? Do I delight in these things that the Lord delights in to that extent? If we do, we have become faithful servants of the Lord. If we do, we will some day know the satisfaction that in some unaccountable way other people will begin to delight in these things too.

I have had many illustrations of this in the course of the years, so I have tried to say some of these things to you tonight. When you go out as ministers of churches and as teachers of religion in your communities, and you help the people around you to catch something of this as the meaning of the faith that you and I have given our lives to, then I think you will be playing the role of a Christian in this twentieth century world and nothing can intimidate, discourage, or cause you to fail.

As we draw to the close of this day that we have spent together, let us think of this day as a day in which we have tried not only to use our minds and see some of the crucial problems with which our life today is confronted, but also to steal a moment as we are doing this evening to let our mind and heart go back of and beyond the visible symbols and emblems of religion to the really basic intangible things that make the foundation of the visible universe.

Who will prefer the jingle of jade ornaments if at times you and I, with our ears, have heard jade growing in the heart of a cliff?

CHURCH AND THEOLOGY IN NORWAY

ARNE FJELLBU

TONIGHT I should like to give you a lecture about the Church and theology in Norway before and during the War. I could, of course, tell you a lot of funny stories. But I think it would be much better if I should give you some headlines concerning recent history of our Church in Norway, to show how it was possible that the most firmly established state Church in the world could stand firm against the state. And, at the close, before I leave the pulpit, I will try to see these things in relation to the world problems that concern us all today, even you here in America.

I will start by telling you that once upon a time I gave a lecture with a great, honorable guest in the audience —Heinrich Himmler. I think you know Himmler, all of you. During the occupation, before I was dismissed, he came to my town where we have the national sanctuary of Norway. My cathedral is this national sanctuary of Norway, and he wished me to tell him a little about the cathedral. Well, you can well imagine that I was happy to have this very fine opportunity to have him sitting there, and to tell him what I wanted to tell him. So I told him about the history of the cathedral. And then I said to him, "I believe that Norway is the only country in the world that is in the situation of having a national monument, for this national sanctuary is the national monument of Norway. And therefore," I continued, "Himmler, the Church and people in Norway are so connected and so bound together that it is quite impossible to divide the Church and the people of Norway." This was some months before the Church's struggle in Norway started, and it started in a most dramatic form just at that very cathedral where I had the honor of having Heinrich Himmler in the congregation, when I was giving my lecture.

BEFORE AND DURING WORLD WAR I

Well, I would now like to develop for you a more theological lecture. I will take you back to the period before the World War I. This period was, as you know, the flourishing age of the so-called modern theology. Germany was the mother country of this theology as it had been the mother country of Lutheranism. The motive of modern theology was not only the scientific investigation of the sources and substance of Christianity; it had also a missionary purpose to establish relations between theology and the Church on one hand, and philosophy and science and cultural life, in general, on the other. The efforts of establishing this relationship were supported by the general belief in evolution, and by the cultural optimism of those days. This relationship had a tendency to pass into a mere adjustment. Theology and the Church were adjusted to science and cultural life. The result was that Christianity, the Church, and theology did not rise in their independent sovereignty above the cultural, social, and national problems in which they had been entangled. Instead of an established relation, you had adjustment, and this adjustment often declined into subordination. This was very often the case in Germany. And that explains the weak position of

the German Church before the World War I. The Church did not stand as a representative of a message that was not of this world. It came to merge into German nationalism, glorified by the War, the German nation, its great mission, and the grand regime of the German emperor.

As a young pastor I went to Germany. I had my first clerical office in Berlin, as parson of a Norwegian Church in Berlin. I had had my theological education in this so-called modern period. But I was fearful when I heard the German war sermons that praised the nation and the Kaiser. It was not much better than what we heard during the last War by the Nazi parsons belonging to the German Christian Church. We have had contacts with a great many German theologians and preachers dealing with national problems, and the interests of the state were often mixed up with Christian ideas in a very improper way. They virtually overshadowed the Christian element. In this connection I remember a parson in Heidelberg, where I studied. I had made a journey and visited many of the towns there along the Rhine. I worked on a short article about war sermons, and I visited parsons to talk to them about their war sermons. At last I came to one of the parsons in Heidelberg and I put this question: "Is there any difference today between the sermons of the orthodox and the modernistic parsons?" And I got this answer: "No, there is no difference, because today the Fatherland is number one and God is number two, and we all love the Fatherland." So far had it gone! I could tell you much about pious German Christians and pious German theologians, but they had a way of dividing their personal piety and their social responsibility, and they tried to bring the Church into a state of subordination. They treated their piety as a hobby for themselves—a hobby of great importance; yet for the state a rather harmless hobby. The view of the Church was entirely individualistic. Most likely they would have shown no reaction to the following reference by a member of the House of Commons in England. He said that the Church is a voluntary association, providing religious services on Sunday for that section of the population which chooses to take advantage of them. It was from a similar experience of the Church that Adolf Hitler once said that he felt sure he would succeed in his dealing with the Church. The German parson had always been satisfied when he was offered a seat at the lower end of the table of the landed proprietors.

This was, in broad outline, the situation in Germany before and during the World War I. In Norway, and in the other Scandinavian countries, theology and the Church were offered much more favorable conditions. But everywhere the same tendency prevailed—the idea of establishing relations without any sufficient notion of the independence of theology and the Church in the face of other forms of life and society.

After World War I

After World War I there followed an abandoning of cultural optimism and of the superficial belief in evolution. With the demise of cultural optimism, the theology of adjustment was also brought to the grave. This, of course, does not imply a denunciation of theology as a science, for that is another story. But modern theology, however, was done for as a school when there was no longer any presupposition for it

in the general cultural life. New times had arrived, and with the new times a new theology. We can describe the whole change in these words: while theology before the World War I was a theology of relation, the new theology arising after the World War was a theology of independence. This means that stress was no longer laid on what theology and the Church had in common with other sciences and with cultural life in general. No, there was a marked tendency to stress radically the *ganz Andere* (the wholly other), and to emphasize theology, Christianity, and the independence and nature of the Church at the cost of anything else. If ever there arose a question of mixing them together, Karl Barth shouted in a loud voice, "No!"

I remember I had a talk on this subject with Emil Brunner. I am sure that all of you here in Princeton know him. He was, as you know, one of the two great men of that period. He explained to me how dialectical theology originated. Together with Karl Barth he had studied theology during the modern period. They took orders and set out as parsons to preach the Christian message during the World War I. "But," he said, "we were facing our congregations with empty hands. We had nothing to give. We were, though 'decent' men, giving mere husks, and after realizing this we set out to search for a message. Besides preaching our Bibles with new insights, we studied Martin Luther and Calvin, and then we had a new vision. It came from above. Now theology became theocentric and dealt with a revelation. The Word given from above became dominant. Then we had a vigorous revival of the vertical in Christianity and theology, that which came perpendicularly from above. It was, be it said, not only due to the dialectic school of theology in Germany that these new strains sounded. In Sweden we had also theological schools whose foremost representative was in Lund with Professor Nygren, who had had the same revelation, the same vision, in another way; but the vertical line in Christianity and theology prevailed. This theology came on the whole as a liberation to us who had been nourished in the modern school, and who in a too high degree had been moving along on a horizontal line, and had begun to feel the weakness involved in the strong emphasis on relativity in religion. Now the given word was felt to be a most significant factor, dominating everything. "The Word was made flesh and dwelt among us." The sovereignty and independence of Christianity and theology were indeed with a great clearness revealed to us. This led to giving us a new conception of the Church—the individualistic idea of the Church. The Church as an organized body of persons in which emphasis was laid upon the living Christian individuals was replaced by a Church conceived as the creation of God, as the Church of God included in God's whole plan of salvation. The Church came to be considered as the body of Christ on earth, the *Corpus Christi*. It was built upon a rock, and the gates of hell could not prevail against it. Therefore the Church rose in its independence of states and peoples, above races and nations, and a basis was given for the possible development of an ecumenical view of the Church rising above all denominations. That, of course, does not mean that we were servants of one theological modernism. We were independent, most of us, but we received a new spirit, a new view.

The new theology was no doubt of very great importance in Germany as well as in Norway when the deluge came over our Churches. We reaped its fruits, both through the German confessional Church and through the struggle of the Norwegian Church. When World War II broke out, we had an idea of the Church most closely connected with the revival we had had of Christianity, theology, and the independence of the Church. During the German occupation I often discussed this with parsons of the Confessional Church of Germany. They quite agreed with this view, but they added that it was very disadvantageous to Germany that this theology had exerted its influence for such a short time before the Nazis seized power.

This post-war theology, necessary as it was, also had its weak points. The weakness of the pre-war theology had been its excessive interest in the idea of establishing relations which declined into mere adjustment. The weakness of the post-war period was the lack of interest in the relationship, which in its turn resulted in isolation from culture and social life. By far the strongest tendency of isolation was shown by Karl Barth, who rejected every form of relationship to man and the human, and dreaded everything that had any flavor of humanism. In Sweden, too, we had the same problem. A very firm attitude went forth from the theology in Lund against humanism. We fully understand the immense interest of life that led to the rejection of the theology of relation, the relation that ran the risk of weakening the Christian element. The danger was to secularize the revealed, the given Word; to make the absolute relative. Barth's "No" was the strong line we needed to come to a clear understanding of the nature and independence of Christianity, Church, and theology.

Let me sum up briefly what I have so far said. Post-war theology made us change our mind as regards the independence of Christianity, theology, and the Church. The weak points of this theology were, however, unwillingness to establish relations. It might, therefore, have led to a dangerous isolation, if something quite new had not happened. This was Nazism, with its totalitarian claim on man, and a new world war, that threatened to enforce upon us a system of totalitarianism incompatible with our whole Christian view of life. This brought the Church into a universal war on the issue regarding which our whole existence as a Christian nation, belonging to a Christian Church, depended. This, of course, placed the Church in the center of life, in contact with everything human, with politics and social life, with culture and science. The Church was forced out of its isolation and took up a position and met new demands. That is the development from World War I until World War II.

The Norwegian Church

But you cannot understand a bit of what I have told you thus far unless I now tell you something about the Norwegian Church, its establishment and its faith. We have a quite different situation than you. In Norway ninety-seven per cent of the people belong to one Church, the established, state Church. The other three per cent includes all the other denominations, and also all those who do not belong to any denomination. The highest leader and protector of the Church is the king. The Church has a department of its own—the department of Church Edu-

cation, the chief of which is a member of the government. We call him the Minister of Church, but he has the affairs of the schools as well as the Church in his hands. The Norwegian Parliament passes acts concerning the Church, but our parliament is controlled by the Norwegian constitution, the second paragraph of which reads as follows: "The Evangelical Lutheran religion still remains the official religion of the State. The inhabitants who confess to this are bound to bring up their children in the same religion." And then come some words that are quite incredible for our time: Jesuits must not be tolerated. This is the foundation dating from 1814, when we got this established Church. According to this, the Norwegian Church is constitutionally a national Church, a Church of people, and religious education is compulsory for all children in the schools, except the three per cent. This gives the Church, of course, a far-reaching influence.

As regards the administration of the Church, the country is divided into seven dioceses. Each year from July 1 to 8 the Bishops of the country come together to the so-called Council of Bishops—the only official body representing the whole Church, besides those of mere administrative character established by the Church. Each parish has a parish council of its own, which settles the local affairs of the parish. This council also has something to say when a new parson is to be appointed, but the parson is appointed by the king at the nomination of a Bishop. When a Bishop has to be elected, all the parsons in the diocese, the deans of the country, and the theological professors vote, as well as the parish councils in the diocese and the other Bishops, but the king must appoint. In that way, you see, we have an established Church such as no other country has. You will understand from this how dependent the Norwegian Church was on the state. When suddenly the state, on the usurpation of power by the Germans and our own Nazis, seized power and wanted to bring everything into uniformity, it also wanted to make the Church a useful instrument in its hands. You might think that the Norwegian Church, in its character as a national Church, a state Church, might easily be brought to obedience; that because of its external dependence it might easily be made to comply to the wish of the ruler and become a useful instrument for the Nazi state. That was the aim, the intention, that was what Hitler, Quisling, and all those fellows desired. This, however, was not to happen. Better than any institution, the Church remained firm and resolute against the state, which was the consequence of its being a state Church. The most formal and rigidly established Church in the world became the most obstinate opponent of the state. Why was it so? The reason was that the Church was Church. In spite of everything, had the capacity of Church, God's and Christ's Church on earth, bringing a message from God to man. A Church not of this world, but in the world. It was the incarnation of Christ among us, the *Corpus Christi.* The totalitarian state stood encountered by another power that claimed man in his entirety, not according to the will of man but the will of God. This power was the Church in its independence, which was revealed when the state wanted to deprive the Church of all its independence.

Preaching the Word

There you have the background for the whole Norwegian Church struggle.

And now I will talk more informally. You see, one saw all these things come to pass where the state tried to use the Church as a tool. The Church then fell back upon its base as Church—on the given Word, on its creed, and on the writings of Martin Luther. That is no doubt quite astonishing for you, my Reformed friends, because you have always heard about Luther as a man who preached that we should be obedient to the state. But we know we discovered Luther during the War, and we found in Luther's writings atom bombs which we threw at the heads of the Nazis.

After the Nazis secured power, our Supreme Court resigned; they would have nothing to do with that kind of government. Then the Church took the responsibility of preaching justice. When the Supreme Court had to resign then the Church was the foremost representative for law and justice in Norway. Then the Nazis started to intrude into the preaching of the Word of God. In the beginning, when they came as our friends, they said that if we would preach only sin and grace, they would not interfere with the dignity of the Church; but we must be very careful not to talk about politics. But as soon as we started to talk about sin in a concrete way, you see, then the flute got another tune. I have in my possession a lot of documents from the Nazi police, from the Gestapo, where I was sentenced for my work as a political rebel. That was not true. I had never preached politics in my sermons. I always preached the given Word, the Word of God. But you see it was quite impossible to preach the Word of God without preaching politics. It was quite impossible because we had to talk about justice and truth and freedom and love and all those things, those eternal values which were violated. I was punished in all kinds of ways because I was such a dangerous political figure; yet I was only a preacher of the Word of God.

The next thing they tried to do was to take the children out of the hands of the parents and to make them tools in the hands of the state, as the Hitler youth were in Germany. Then, of course, the Church again stood on the ground of the given Word, the Creed, the Confession of Scriptures, and told the state that it had nothing to do with the souls of the children. This was the parents' duty, and above the parents stood God. And so they started to persecute the youth. They killed half of them, and the rest escaped to Sweden and to other countries. The Church was the only institution that stood on the ground of the given Word about the message we had to bring where there was no Greek or Jew, man or woman, where all were one in Jesus Christ.

Well, that was the situation during the War. I hope I have made it quite clear that we could take that firm attitude because we had the *Church*, because we had passed that time when we saw all things in relation to other things, and now saw the independence of the Church, Christianity, theology.

And now, my friends, the last thing I have to tell you is that the same values we stood for during the War are today in deadly peril. We have won the War, but the values we fought for are not safe. Human rights—we scarcely dare talk about them because we know how they are violated. Is there any power today that can stand up against all these forces which are violating the eternal values? There is one institution left—that is the Church. But then the Church has to be united as it was in Norway during the War. We have to act as one Church and be the *Church*.

That does not mean that we have to give up our confessional basis. We in Norway during the War had our confessional basis, but that did not divide us from other denominations. We found that other denominations also stood for the same values. I am rather proud of being a Lutheran, and I will be a Lutheran so long as I am in this world. If I am a Lutheran on the other side, when I am by God's grace in heaven, that is another thing. But here in this world I am a Lutheran, and in the orchestra of the Kingdom of God I will play the Lutheran instrument. I believe that the Lutheran instrument is the finest instrument in the whole orchestra. Now you are smiling. But if some of you prefer to play the first violin, well, that will not bother me; I will play my Lutheran 'cello, because I love the 'cello. But, you see, hell will tremble only if we play all the instruments, including the drum. Perhaps some of you have the job of beating the drum. You see, in this situation today, we must reckon with the devil. The devil is still alive; the War did not kill him. Sometimes we would wish to limit his influence to a particular country. There are some countries where we think he is especially active. But I tell you I have met him in Norway also; he is still alive there. And I also have seen him in the United States several times during these three weeks I have been here. He knows no boundaries; he is an international imperialist. We must meet him now as a universal Church, that is the important thing. And therefore we have to fight together, not eliminating our divergences but binding ourselves together in those things where we stand on the same ground.

Some days ago I visited one of your statesmen. I had a very fine reception there and when I left him, he said these words to me, and these shall be the last words I give you today. He said, "I hope that you may succeed in your mission to America, talking about the responsibility of the Church. I see no other future for the world today than through the Church. The values we fought for are in peril, and therefore we desire that the Church can give us the message for today." And then he added, "One thing is more necessary today than anything else—that is prayer. In a world lacking faith and confidence, we need prayer. When you pray, Bishop, will you be so kind as to remember us in America too? We also need prayer." He said this in such a wonderfully fine way, and, my heart being warmed, I put my arm in quite an informal way around his shoulders and said, "I will."

Now I ask you if you will say the same two words to God: "I will," because there is nothing more necessary today in all the whole world than to have a praying congregation, a congregation that carries up to God in prayer the efforts of the statesmen of this world. We of the Churches should likewise pray for the success of all the work that is now being done to get the Church together as one Church amid the various churches. A praying Christian, that is the backing of all Christian church work in the world today.

THE NEED FOR CHRISTIAN SOCIAL CLARITY

LISTON POPE

IN his first letter to the Corinthians, Paul asks a question that may be put appropriately to the Christian community at this present hour. The church at Corinth was having trouble over the practice of speaking in unknown tongues, and general confusion appears to have resulted. Paul demands that those who speak in church in mysterious tongues shall then interpret what they have said—for God is not the author of confusion, but of peace. With the blithe independence and naïveté of a confirmed bachelor, he goes so far as to insist that women shall keep silent altogether. But to all the saints at Corinth he addresses a question which is as timely now as then: "If the trumpet give an uncertain sound," he asks, "who shall prepare himself to the battle?"

I

The battles confronting mankind have never been so numerous or so critical as at this moment. The battle against physical hunger and cold still goes on in many nations, and on a number of fronts starvation and death are emerging victorious. The fight against political chaos and spiritual cynicism and despair has already been lost, perhaps irrevocably, in Germany, and that against civil war has been lost in China. The struggle against a third World War reaches successive crises, and the drums of Mars are rattling around the world. The valiant effort to place atomic energy under world control appears to have failed, and an armament race has already begun. In international relations the battles are legion, and most of them are being lost by the forces of humanity and of peace. Secretary of State Marshall told us recently how the fight is going:

"More than two years after the end of the war, the fruits of peace and victory are still beyond our grasp. Men look anxiously toward the future, wondering whether a new and more terrible conflict will engulf them. . . . In place of peace, liberty, and economic security, we find menace, repression, and dire want."

Within our own land the comparative unity of the war years has been fractured, and angry voices have become the symbols of peace. It is not simply that Democrats and Republicans have reverted to normal in their attitude toward each other; in nearly every area of life, bitterness and strife appear to be increasing. The old antagonism between management and labor has been fanned to new intensity. Racial tensions are mounting steadily; only by the miracle of unprecedented prosperity has widespread racial strife been averted thus far. Even in the realm of religion old battles are being revived and are reaching new peaks of spiritual violence: the rift between Protestants and Catholics is growing alarmingly; anti-Semitism remains widespread and appears to be increasing; renewed strife between fundamentalists and liberals is mounting to bitter proportions.

II

In the midst of these battles, how do the church's trumpets blow? On the one hand, some of them blow retreat—

that is, they summon the faithful to withdrawal from the strife of the world. Many churchmen who would not openly espouse such a policy encourage it by silence and by inaction. Engendered partly by a new recognition of the distinctive character of the church, and partly by an overwhelming sense of social futility, a new monasticism is increasingly shaping the mood and informing the policies of the churches. Many plausible arguments are offered in justification of it. Only by withdrawal from the ruin of the world, it is said, can the church at last preserve a living hope in its gospel. Or, it is averred, only by building its own universal fellowship, apart from controversial issues by which men are divided, can the church become a reconciling force on earth. Many of the more significant voices of our time, including famous lay voices, urge this monastic role on the church.

Withdrawal from battle is always attractive, and especially when the prospects of victory are dim. Try as we will, however, withdrawal from the battles of the world can never be more than partially successful. As President Roosevelt put it, "We cannot escape history." Its problems and its dire possibilities invade our privacy on every hand; the hound of history is as relentless in pursuit as the hound of heaven. No escape is possible in our complex and interrelated world, and no neutrality can be maintained.

III

There are other trumpets which summon churchmen to battle, but blow so indistinctly that the battle seems far away. They proclaim that a battle is taking place, and that the Christian must participate, but they fail to locate the battle lines or to rally followers for effective action.

The chief characteristics of the social thought of most church leaders at the moment seem to be evasion and ambiguity, passing often as objectivity and profundity. Recent religious utterances concerning society have often consisted of warnings against enthusiasm rather than admonitions to battle; they have been so hedged about with qualifications and reservations that confusion and futility, rather than inspiration to act, have been their end product. It is better, they have taught, to avoid social commitment than to risk disillusionment; it is better to blow the trumpet cautiously than to deceive men into believing that they might actually win the battle.

The world will not be redeemed by a fog-horn. It must be stirred by a trumpet. Fifteen years ago, warnings against facile social optimism made a great contribution to a realistic appraisal of social prospects. The tragic sense of life has now become dominant in the mood of the entire world, however, and it needs to be corrected by a courageous acceptance of life and its difficult problems. It is time that brooding over man and his sin should be supplemented by hopeful dedication to man's possibilities under God.

IV

The great need of the church and of the whole world, in this moment and in the years just ahead, is that of finding a profound and clear social vision. This is not to say that the social application of religion is more important than faith in God, or that ethics is more significant than theology. Both the Social Gospel Movement and the new theology have erred in tending to draw these false antitheses. Without primal faith in God

the religious community is not religious and has great difficulty in being a community; without a vital religious faith, ethics loses its peculiar dimensions and distinctive insights.

No Christian theology adequate for the ethical demands of our time appears currently to be regnant. If the Social Gospel movement before the First World War was often naïve about social possibilities, neo-orthodoxy is more often nebulous. If the Social Gospel movement was wanton in bestowal of Christianity's favor on very dubious suitors, the neo-orthodox movement is so suspicious of all social overtures that it runs the risk of sterility.

The problem of Christian social leadership at the moment is that of going beyond both the Social Gospel movement and neo-orthodoxy, to a new theological position which will be valid in itself and which will have as an important product a new Christian social clarity. This new theological conviction will arise partly from the need for social justice, despite C. S. Lewis' warning that this is one of Wormwood's most effective approaches. After all, neo-orthodoxy arose in part from despair over the lack of social justice. But new Christian convictions will validate themselves, not by the social source of their inspiration or even by the social fruits they bear, but by their fidelity to God's will as this fidelity is revealed in Jesus Christ. Christian faith does not arise from, or at its best issue in, either naïve self-deception or sophisticated dialectics. It arises from commitment to God, and issues in the service of God's purposes in history.

V

At this critical hour, Christian leadership is called on to make some clear and affirmative statements to a confused and distraught world, rather than merely to reflect and compound the confusion and distress of our time. The Christian community in America needs to answer forthwith whether such concrete proclamations as the following are in keeping with Christian faith:

1. A socialism akin to that now emerging in Great Britain, which strives to combine individual freedom and common economic security, is more in keeping with the Christian doctrines of a good human community than is either Capitalism or Communism.

2. The profit motive, when exalted into pure self-seeking, is a manifestation of original sin.

3. God is always on the side of the oppressed.

4. In order to use her great wealth as a steward of the God who gave it, America must share it generously with all persons in want.

5. America's wealth should be subject to control by the American people for the common good. It must be so managed as to avert depression and widespread unemployment, and so regulated as to distribute its benefits equitably at home and abroad. In the present inflationary crisis, immediate action by government is required to fulfill these purposes, and only long-range public planning can prevent a serious depression in the next few years.

6. In a poor world, rich persons, rich churches, or other wealthy institutions are an affront to human community and a sin against God. They can hope for redemption only as their wealth is devoted directly and principally, rather than incidentally, to the abolition of poverty.

7. Human freedom is one of God's most precious gifts; it underlies and re-

quires the basic civil liberties guaranteed in the American Bill of Rights, as the very minimum. Denial of these basic liberties, whether by the Russian police or by the House Committee on Un-American Activities or by any other agency, is an attack on the very nature of man and on the purposes of the Creator who made him.

8. Racial discrimination, hatred, and compulsory segregation are always and everywhere an offense against the Fatherhood of God and His equal concern for all men.

9. A class church or a racial church is a contradiction in terms, and is a church at all only by the grace of God.

10. Religious hatred is a stench in the nostrils of God, and a betrayal of His witness on earth.

11. War between classes, races, or nations is utterly evil; when judged by the principle of justice, it may not be the greatest social evil, but it is always to be regarded as sinful and a result of man's sin.

12. A world community of some sort is both expedient and possible; nothing less can be a true community of men under God.

Whether or not it can adopt these particular proclamations, the Christian community must provide vision in this confused and distraught day, or fail its great opportunity. Perhaps the affirmations given above are poor ones, and will not arouse support in other consciences. But some clear social goals are imperative if present chaos is to be overcome, and it is a prime task of Christian leadership to provide the social vision that shall lead men forward.

EUROPEAN SCHOLARSHIPS

It is gratifying to learn what one of our alumni has done for needy students in Europe. The Rev. Irvin S. Yeaworth, class of 1923, has led his congregation, the Bethany Temple Presbyterian Church of Philadelphia, to make available two five-hundred-dollar scholarships in order that two European students may study a year at Princeton Seminary. As Church World Service provides travel expenses both ways, and the Seminary grants supplementary scholarships, the two students will be with us in the fall. One is a member of the Reformed Church of France, and has been studying at the Theological Faculty, Paris; the other is a German, and has done his work at the Theological College, Bethel, Westfalen and in the Theological Seminary for prisoners of war at Attichy, France.

Are there other alumni whose churches would like to aid needy students?

PRINCETONIANA

LEFFERTS A. LOETSCHER

TRUSTEES ELECT PRESIDENT

THE Board of Trustees of the Seminary elected to the presidency of the Board Dr. Peter K. Emmons, pastor of the Westminster Presbyterian Church of Scranton. Dr. Emmons is an alumnus of Princeton University and of Princeton Seminary. He is Vice-President of the Presbyterian Board of Foreign Missions and is a former Moderator of the Synod of Pennsylvania. He rendered notable service a few years ago as chairman of the Pennsylvania Synod's special committee to organize the greater Presbytery of Philadelphia. Dr. Emmons is widely known and highly esteemed in the Presbyterian Church. Both he and the Seminary are to be congratulated on the election.

DR. MACKAY'S VISIT ABROAD

During the winter Dr. Mackay went abroad to deliver the Croall Lectures at New College, Edinburgh University. According to the word of some faculty members there, the attendance broke all records. The seating space in St. Martin's Hall had to be enlarged. " 'Standing room only' was the rule," according to the Edinburgh correspondent of the *Christian Century*. The theme of the lectures was "God's Order: the Ephesian Letter and the Present Time." During his visit Dr. Mackay preached at a special University Service in St. Giles' Cathedral. He lectured at the University of Aberdeen by invitation of the Senatus of the University on the subject "The Void That Haunts Us."

In London Dr. Mackay spoke at a special meeting of the representatives of the British Missionary Society. He was made an honorary member from abroad of the British and Foreign Bible Society, an honor which, according to the records of the Society, has been conferred also on Pastor Martin Niemöller, Bishop E. J. Berggrav of Oslo, Norway, and Pastor Marc Boergner.

While in Edinburgh Dr. Mackay met with the Princeton Seminary alumni who are now studying theology at New College. The Princeton Seminary men constitute the largest group from any foreign institution studying at New College and, according to reports of the New College faculty, are giving a very worthy account of themselves.

On January 1, 1948, Dr. Mackay assumed his duties as the new chairman of the International Missionary Council. The Council constitutes the most representative of the ecumenical bodies, and is made up of twenty-seven Regional Councils scattered throughout the world.

PUBLIC RELATIONS

With the increasing prominence of America's role in world affairs, and with the pressing need for theological and spiritual leadership, the function of Princeton Seminary becomes an increasingly important one. At the present moment the Seminary has the largest student enrollment in its history, the largest faculty, and the greatest variety of courses offered. Such a program, and the still greater program that is needed immediately, require much more adequate physical resources than are now at hand. If Princeton Seminary is to fill adequately the role in the Christian world that it must fill and that, under

God, it can fill, a very extensive physical expansion is essential. There is very pressing need of both additional buildings and increased endowment. For these things the Seminary must look to the Christian public, and in order to reach this public effectively the active cooperation of alumni is indispensable.

To lead in this work of public relations two very able men have been added to the Seminary's administrative staff—Dr. James K. Quay as Vice-President of the Seminary, succeeding Dr. Henry S. Brown in that office, and Mr. Joseph Edward Tompkins as Assistant to the President. Mr. Tompkins has had wide experience and distinguished success in promotional work, especially with the Young Men's Christian Association.

Dr. Quay comes to the Seminary after notable labors in Christian promotion on the foreign mission field. After service as a missionary in Egypt he became a Y.M.C.A. World Service man for Egypt. Sent by the Y.M.C.A. World Committee to investigate the advisability of launching "Y" work in middle-eastern Africa, he was received by Haile Selassie and other high officials who gave most hearty cooperation. During the war years Dr. Quay was in charge of the Cairo "Y" emergency program for allied soldiers and for German and Italian prisoners interned in the desert. Under his leadership, new branches of the Y.M.C.A. were founded in Egypt, and membership for the country was trebled. Dr. Quay is an alumnus of Monmouth College, of Pittsburgh Theological Seminary, and a graduate alumnus of Columbia University. Westminster College honored him with the degree of Doctor of Divinity.

Dr. Quay is rapidly becoming personally known to alumni throughout the country. On March 1 Dr. Mackay and he addressed a meeting of Princeton Seminary alumni in Pittsburgh. This was the largest and most enthusiastic meeting of alumni of the Pittsburgh area for many years. Some drove more than 100 miles to be present.

Dr. Quay and Dr. Roberts addressed a very interested group of alumni at New York on January 12. At Philadelphia on April 5 Dr. Mackay and Dr. Quay spoke before another strong local alumni organization. Wherever representatives of the Seminary go they find alumni interested in and responsive toward the work and plans of the Seminary.

Institute of Theology

Those desiring to attend the Princeton Institute of Theology, which extends this year from July 12 to 22, will be well advised to matriculate at once, because it has often been unfortunately necessary to turn away late applicants.

There are many on the Institute Faculty this year who have not been heard before. The opening address will be delivered by Dr. John A. Redhead, distinguished Southern Presbyterian preacher. The Bible hour will be led during the first week by Dr. F. Crossley Morgan, well known Bible Conference speaker, and the second week by Dr. Dean G. McKee, President of the Biblical Seminary in New York. Dr. Mackay will address the Convocation Period during the first week and Dr. John Short, noted Congregational preacher of England, during the second week. On the successive evenings of the first week four specially qualified speakers will discuss four "Frontiers of Conflict"—Central Europe, India, Russia, and Palestine. The evening meetings of the second week will be addressed by two well known

preachers—Dr. John Short and Dr. Joseph R. Sizoo—and by an atomic scientist, Mr. W. H. Ray, who is a Methodist layman.

One of the special features of the Institute will be the Elective Courses and Discussion Period, with six simultaneous elective courses offered each week. The range of topics covered by these is remarkably wide.

Student Activities

The large student body of the current year has been quite active in field work under the guidance of Dr. J. Christy Wilson, Director of Field Work. A number have been rendering religious service in state remedial and corrective institutions. One student, for example, conducted the Easter Service at the State Home for Girls. Two go each week to the Welfare Island Reform School for Girls in New York. Others have rendered service at Annandale Farms, an older boys' reformatory in New Jersey. Some students, too, have been doing Christian work on a purely voluntary basis, in such areas as new housing projects and among Spanish speaking people and among Negroes in New York City.

Seminary students maintain on the campus an Evangelistic Fellowship which numbers about twenty and sends out several gospel teams each week-end. A student committee, advised by a Faculty committee, directs the work. This spring the Evangelistic Fellowship has set aside two Saturdays when young people from all the churches visited by the gospel teams will come to the campus for a day of inspirational meetings and fellowship. About 200 are expected and appeal will be made for commitment to Christian service. The Evangelistic Fellowship has also organized a special team to visit schools and colleges, which has made a number of very effective visits to colleges.

This year there has come an unusually large number of requests from points all over the United States for Seminary students for summer service. Students have already accepted appointments in areas as widely separated as California and New England, Florida and the Midwest. Some go as assistant pastors, others as student pastors. Many serve under the Board of National Missions, especially in the West and South. Very many opportunities for summer Christian service have come to the women students of the School of Religious Education, which will take them also to widely scattered parts of the country.

During the current year, once again, students are taking advantage of the opportunity of going on occasional overnight retreats from Friday to Saturday. The retreats are held either at St. Martin's House in Bernardsville, New Jersey, or at a Lutheran Deaconry near Liberty Corner. Several retreats are held each year for juniors only. There are also retreats for upperclassmen and graduate students. Retreats have been held for women students and this year one was conducted for married students and their wives. Ordinarily three messages are scheduled for the period of two half-days, and these are usually given by Faculty members, and are followed by general discussion and comment. The retreats end with the Sacrament of the Lord's Supper. Many speak of the great helpfulness of these periods of meditation and fellowship.

The Seminary family—students and Faculty together—recently completed their annual Brazil Fund Drive, reaching their goal of $1,600. The gift goes toward a frontier project in Brazil, supported jointly by the Brazil Church, by

the Southern Presbyterian Church, and by our Church.

A student of this Seminary, Mr. Raymond L. Strong, recently won the Mutchmore Fellowship which is administered by the Presbyterian Board of Christian Education. The Board administers several different fellowships, awarding one each year. It is interesting to notice that for a number of years in succession these fellowships have been won by Princeton Seminary men, as follows:

Mutchmore Fellowship 1942-43—John F. Jansen (the award divided with a student from Western Seminary).

Newberry Fellowship 1943-44—Edward A. Dowey.

Poor Fellowship 1944-45—Thomas S. Goslin III.

Newberry Fellowship 1945-46—Frederick B. Speakman.

Poor Fellowship 1946-47—John Paul MacLachlan.

Mutchmore Fellowship 1947-48—Raymond L. Strong.

Faculty Fellowship

One might perhaps infer from reports of extra-curricular writing and lecturing by Faculty members that Faculty members had time for little else. But this would be—as Mark Twain said concerning rumors of his own death—"slightly exaggerated." Fellowship, too, has its important claims. Last October there was held what has become a pleasant institution in Seminary life, the annual Trustee-Faculty dinner. Then, in December, the entire Faculty and their wives were the guests of Dr. and Mrs. Mackay. With the increase in size of the Faculty this gathering has now become quite a large one.

Two very special events this year have added further occasions for pleasant fellowship. At the installation of Dr. Hope on October 14 and of Dr. Cailliet on April 27, the Trustees, Faculty, and visiting representatives from sister institutions were the guests of the Seminary.

As this goes to press, the Faculty's annual all-day retreat is being planned for May 1. It is planned to discuss here the various phases of the work of the Seminary in days ahead under the title "The Coming Decade." Such matters as the Seminary's educational and material development, the relation of learning and piety, are to be considered.

Theology Today

The April issue of *Theology Today* contains a variety of interesting materials under the general title "Culture and Religion." Among the contributors are Principal Nathaniel Micklem of Mansfield College, Oxford, and Professors Amos N. Wilder and Wilhelm Pauck of the University of Chicago. Dr. Hugh T. Kerr, writes a memorial to Dr. Speer. Professor Barrois in "Road from Rome," presents some very interesting autobiographical notes. These are only a few of the stimulating articles. In this issue, too, very representative reviewers discuss recent writings in their fields of specialization.

Recent issues of *Theology Today* have been prepared somewhat with reference to the approaching Amsterdam Conference. This is true of the current April issue and will be true also of the July issue, which will center around the general theme of "Christian Civilization." After July, there will be numbers having as their theme "The Nature of the Gospel" and "New As-

pects of the Problem of the Relation of Religion and Science."

On his recent trip to Scotland, Dr. Mackay was gratified to see that *Theology Today* is widely read and highly regarded in Britain. Quite a number of copies of each issue are being sent under the sponsorship of Church World Service to various ministers and libraries in Europe and Asia.

Theology Today has recently acquired a new British agent—B. H. Blackwell Ltd., in Oxford. The Canadian agency is at Wycliffe College, Toronto. American subscriptions may be sent to *Theology Today*, Box 29, Princeton.

Frontier Day

Each year now the Seminary observes "Frontier Day," during which opportunities to serve in various pioneering projects of the Church at home and abroad are presented to students by representatives of the National and Foreign Boards. Classes are not suspended, but interviews are scheduled during the day, and a representative of the national or foreign work speaks at each of the student clubs.

This year the Seminary designated January 27 as Frontier Day. Dr. Herrick B. Young and Dr. A. L. Roberts, Personnel Secretaries of the Foreign and National Boards, respectively, led the Seminary's morning chapel service. Dr. L. Earl Jackman and Dr. L. K. Anderson, of the National and Foreign Boards, respectively, also joined in visiting the clubs. During the day motion pictures illustrating the work of each board were shown, and in the evening a missionary representative of each Board spoke.

Choir Tour

Last year the Seminary Choir made a tour through various midwestern and southern states into Mexico. This year a very interesting and busy itinerary is being planned to the northwestern states and Canada.

The Choir will leave Princeton on June 8. The route lies through Erie, Chicago, St. Paul, Helena, Spokane, and Portland. The return will be by way of Canada through Victoria, Edmonton, and Winnipeg, then into the States to touch Duluth and other cities, and back into Canada to visit several cities in Ontario, concluding the Canadian visit with three services in Toronto. At the time this goes to press the Choir has already received forty-one invitations from Canadian churches between Vancouver and Toronto.

Princeton Around the World

Yes, it really is a small world. For example, Mr. Bodo Kienzler of the Class of 1939, after a very circuitous return to his native Germany via Japan and Siberia, served in the German army. When he finally surrendered, it has now been discovered, it was to none other than Dr. Piper's son, Manfred, who was serving with the American Ninth Division. Mr. Kienzler is now a pastor in the American zone of Germany.

Not all of our students are elected bishops before finishing their course, but this experience did happen to one of this year's graduate students, Kyprianos Th. Kyriakides of Cyprus. He came to the Seminary in January of the present year, planning to spend two years, majoring in the Philosophy of Religion. But soon after he arrived here, he received a message saying that

he had been made Bishop of Kyrenia, Cyprus, in the Autocephalous Church of St. Barnabas. As he left Princeton he voiced some very friendly impressions. "Princeton Seminary," he said, "is the best Seminary in America, and perhaps one of the best in the world. I have been deeply impressed, too, with the attitude and with the spirituality of the Presbyterian Church." Situated as he is in a focal region of world tension, the bishop expressed some ominous presentiments: "I feel that every American should confront the present world crisis realistically . . . 'Hannibal is before the gates of Rome' . . . We all hate war, but to be unprepared is no way to avoid it; indeed, it is the way to invite it."

A letter has come to Dr. Mackay from the Rev. Bokko Tsuchiyama, a native Japanese who was studying at the Seminary during the war period. Part of the letter seeks to complete arrangements for the publication of a Japanese version of Dr. Mackay's "A Preface to Christian Theology." Much of the letter is devoted to a very informing description of the remarkable opportunities that confront Mr. Tsuchiyama and other Christian workers in Japan at the present moment. Mr. Tsuchiyama writes, in part:

"I was very happy to see my folks after many years of separation. Ever since my arrival in Japan, I have had speaking engagements almost every day. In the postwar Japan the most urgent task is evangelization and Christianization. I am every day working to win Japan unto Christ. I am realizing eternal truth on the Road day by day.

"As a minister of the Church of Christ in Japan (United Church of Japan), I have started a new church. It is really a beginning work and I am putting in pioneering endeavor. Sunday services are held in a kindergarten. Congregations do not know how to sing hymns and how to pray. Nevertheless they are seeking Jesus Christ very earnestly. Several converts have been gained. It is my greatest joy to do the work of good shepherd and to build up His fold.

"By the defeat, Japanese people lost their faith in old tradition and authority. They are now looking for the new philosophy of life. It is our great task to reconstruct new Japan on the ground of supreme science, that is Christian theology. Every day I lecture at schools, farmers' groups, industries, etc. Teachers of schools ask me to speak on a new philosophy of education. Farmers invite me to learn about farmers' cooperatives. Industrial laborers are so eager to learn American situation and to solve their problems without communism. I speak several times every week to large groups of working people at various factories and more than one thousand people attend every time. The field of my work is covering practically every sphere of social and cultural problems. My answer is always Christian theology. Thus, I appeal to the masses of defeated nation to build up the new Japan with faith in God, hope for the better world and love to mankind. I testify to the love and friendship of my Christian friends in America always, even during the war time when I gave address in various meetings. People are melted down by the message of Christian love and even non-Christian people are moved a great deal and convicted that Christian Church can alone realize the real peace of the world. Wonderful time for the Christianization of Japan has come at last and I cannot miss this

great opportunity to win people unto Christ and extend the Christian influence all over Japan.

"I have obligations of letters to my teachers and friends, but I could not have time because almost all of days I am on evangelistic tour all over Japan. Please give my best wishes to them."

ALUMNI NOTES

[1895]

Frank Voorhees has retired from the pastorate of the Congregational Church of Mount Sinai, N.Y. He is now living at Port Jefferson Station, N.Y.

[1901]

Thomas W. Malcolm, retired, and living at 8925 Champlain Avenue, Niagara Falls, N.Y., is serving as interim pastor of the First Baptist Church during its vacancy.

[1915]

The First Church, Woodstown, N.J., has called Samuel J. Franklin.

[1916]

On Founder's Day last autumn Lafayette College conferred the honorary degree of Doctor of Divinity upon A. Brown Caldwell.

[1917]

Robert S. Axtell has accepted a call from the First Church, Mandan, N.D.

The First Church, Canton, N.Y., has called Earnest E. Eells.

[1918]

Ernest D. Holloway was recently accorded the honors of the City of Monroe, La., for his twenty years of service in the First Church (U.S.), of that city.

[1919]

Harry F. Cost has been called to Worthington, Pa., a three-point parish.

The Winnebago Church, St. Louis, Mo., has called Herbert M. Lohr.

[1920]

Paul Prichard has been installed pastor of the Community Church, Middletown, Calif.

[1922]

While on furlough from the Arcot Mission in South India, John D. Muyskens is in residence at New Brunswick Theological Seminary, New Brunswick, N.J., and is speaking on matters relating to India.

[1923]

The First Church, Bridgeport, Pa., has called Ralph W. Key.

Henry Little, Jr., has been appointed by the Board of Foreign Missions as administrator of relief in the Philippines.

Earl C. McConnelee has been installed pastor of the Twin Kirk Parish, Idaho.

Arthur P. Moor is serving on the Faculty of Olivet College, Olivet, Mich.

[1926]

The Hanover Church, Glenvil, Nebr., has called Dick H. Mulder.

[1927]

Since October 1st Everett F. Harrison has been Professor of New Testament in the Fuller Theological Seminary, Pasadena, Calif.

[1928]

C. H. Bode is Dean of Cook Christian Training School, school for training Christian Indians, 4050 N. Second St., Phoenix, Ariz.

R. Clyde Douglas has begun his work as pastor of the Hartwell and Sharon Churches (U.S.), Ga.

The Bethel Church, Seattle, Wash., has called William Floyd Kuykendall.

Harry R. Roach has accepted a call from the First Church, Apollo, Pa., and the Boiling Springs Church, Spring Church, Pa.

[1929]

G. Henry Green has been appointed Field Representative for the Synod of Oregon, representing the Board of National Mis-

sions and the Board of Christian Education. His address will be 501 Dekum Building, Portland 4, Oregon.

John Underwood Stephens has resigned from the Mount Washington Church and will make his home at Ogunquit, Maine.

The Broughton Church, Bloomfield, N.J., has called Robert M. C. Ward.

[1930]

Arthur E. French, Jr., has been installed pastor of the First Church, Washington, Pa.

[1931]

Ralph C. Bassett is now pastor of the First Moravian Church, Riverside, N.J.

The Trinity Congregational Church, Scranton, Pa., has called Richard T. Billingsley.

Ralph Burtsall McCuen, pastor of the Methodist Church of the Advocate, Germantown, Philadelphia, Pa., was given the honorary degree of Doctor of Divinity by Temple University at a special convocation on December 9th.

James M. Moffett has accepted a call to the churches at Wyalusing, Campstown, Rushville and Stevensville, with his residence at Stevensville, Pa.

[1933]

Walter Joe Atkinson (Joachimsohn) has returned to the American Board of Missions to the Jews to represent the Board again as Bible teacher and Conference speaker. His address is 2102 N. 44th Street, Seattle 3, Wash.

The church at Wayne, Pa., has called John T. Galloway.

William O. Mayer has been installed pastor of the churches at Newport and Millerstown, Pa.

[1935]

The Union Church, Carney's Point, N.J., has called Joseph MacCarroll.

[1936]

Frederick W. Brink is chaplain aboard the U.S.S. Tucson. He has recently published a book, "This Man and This Woman," a discussion of marriage and the preparation for marriage designed for young people. It is published by the Association Press.

The Elmwood Church, Syracuse, N.Y., has called J. Edward Hamilton.

[1937]

Lawrence E. Fisher has been called to the First Church, Monrovia, Calif.

C. Ralston Smith has accepted a call to the First Church, Oklahoma City, Okla.

Horace W. Ryburn has been appointed by the Board of Foreign Missions as field administrator in Siam and he is engaged in the restoration task there.

William G. Vincent is with the United States Army of Occupation in Germany, serving as a chaplain. His address is: Hq. Det. A.S.A.E., APO 66, c/o Postmaster, New York City.

The First Church, Osage City, Kansas, has called Robert S. Waggoner.

[1938]

Pancras C. Curt has been called to the Bushwick Church of Peace, Brooklyn, N.Y.

Leonard J. Trinterud is Professor of Church History at McCormick Theological Seminary.

[1939]

The church at Bowling Green, Ohio, has called James Murray Drysdale.

Lloyd O. Gaut has been installed pastor of the Oakland United Presbyterian Church, Oakland, Calif.

The church at Norwood, Ohio, has called Laurence L. Hucksoll.

Kermit J. Nord has been elected President of the Nassau County Christian Council. This is a cooperative group of all the churches, Y.M.C.A. and Salvation Army of Nassau County, N.Y.

John B. Rowland, pastor of the church at Wallingford, Pa., is the new book editor of The Presbyterian.

[1940]

On February 17th Evan W. Renne was installed pastor of the Centre Church, New Park, Pa. His address is R.F.D.1, Stewartstown, Pa.

George H. Winn has been called to the church at Merrick, L.I., N.Y.

[1941]

William M. Hunter is now serving the First Church, Florida, N.Y.

Theodore Valenti is pastor of the United Presbyterian Church of East Brooklyn. His address is 1249 59th Street, Brooklyn 19, N.Y.

[1942]

The church at Lebanon, Ohio, has called James T. McHendry.

Harlan H. Naylor has accepted a call from the First Church, Cuba, Mo.

[1943]

James Bell is assistant pastor in the Carmel Church, Edge Hill, Pa.

The First Church, Glenolden, Pa., has called James Stuart Dickson.

George W. Forell is Assistant Professor of Philosophy at Gustavus Adolphus College, St. Peter, Minn.

George L. Hunt has been appointed Assistant Director of the Department of Adult Work of the Board of Christian Education.

Robert K. Staley has recently begun work under the Committee on Chaplains and Service Personnel, which includes organizing Westminster Foundation work in a number of the junior colleges and state colleges in Northern California. His address is 228 McAllister Street, San Francisco 2, California.

The First Church, Woodland, Wash., has called Stanley L. Tarves.

[1944]

Paul Todd Dahlstrom is associate minister of the Mayflower Church, 5500 Stevens Avenue, Minneapolis 9, Minn.

The Rhawnhurst Church, Philadelphia, Pa., has called Walter H. Gray.

Robert H. Heinze is Promotion Manager of Presbyterian Life.

The First Church, U.S., Greenville, Tenn., has called Robert Clyde Johnson, Jr.

Harold B. Lawson is serving as a chaplain is the U.S. Army. He is stationed at Tilton General Hospital, Fort Dix, N.J.

On April 15th Robert A. Murphy began his work as pastor of the First Church, Des Moines, Iowa.

[1945]

L. Gleason Archer has been elected Professor of Old Testament in Fuller Theological Seminary, Pasadena, Calif.

The First Church, Sherman Oaks, Calif., has called Roy Alan Cheesebro.

Herbert P. Landes has accepted the position of assistant minister in the Larchmont Avenue Church, Larchmont, N.Y.

James F. Lundquist has been installed pastor of the Lewinsville Church, McLean, Va.

The church at State College, Pa., has called Andrew E. Newcomer, Jr.

John R. Rodman has been installed pastor of the First Church, Schaller, Iowa.

The Community Church, Cathedral City, Calif., has called Arthur J. Wartes.

[1946]

Albert G. Dezso has been called to the Osceola Church of Clark Township, N.J. He will begin his duties on May 1st.

Alan G. Gripe has changed his location in the Philippines. His present address is Silliman University, Dumaguete, Negros Oriental, P.I.

[1947]

Donald L. Barker is pastor of the Ridgway, New Haven and Union Ridge churches. His address is Ridgway, Ill.

Frederick W. Evans, Jr., has accepted a call to the church at Catskill, N.Y.

Robert C. Fisher is serving the Totowa Church, Paterson, N.J., and is working for the Doctor's degree at Union Seminary, New York.

The church at Bakerstown, Pa., has called James S. Little.

William F. Parker has been called to the Mizpah Church in Philadelphia, Pa.

It is requested that the Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the faculty regarding their books, articles, reviews, and other publications which appeared during the calendar year of 1947. The frequently occurring abbreviation *P. S. Bulletin* is to be read *Princeton Seminary Bulletin.*

Georges A. Barrois

"Latin Selections from Medieval and Modern Theologians and Hymnwriters" (Mimeographed), Princeton Theological Seminary, 99 pp.

"Mysticism—What is it?" *Theology Today*, vol. 4, no. 2 (July), pp. 190-202.

Rev. of Anton C. Pegis, *Basic Writings of Saint Thomas Aquinas*, in *Theology Today*, vol. 3, no. 4 (January), pp. 562-563.

Rev. of Kenneth S. Wuest, *Hebrews in the Greek New Testament*, in *P. S. Bulletin*, vol. 40 (Spring), p. 39.

Contributor of devotional column in *L'Aurore*, Montreal (in French).

Andrew W. Blackwood

The Protestant Pulpit, compiled and edited, New York, Abingdon-Cokesbury, 318 pp.

Introduction to *The Soul of Frederick W. Robertson*, by Jas. R. Blackwood, New York, Harper and Bros.

Introduction to *For the Living of These Days*, by Wm. M. Elliott, Richmond, Va., John Knox Press.

Introduction to *Evangelistic Preaching and the Old Testament*, by Faris D. Whitesell, Chicago, Moody Press.

Introduction to *My Sermon Notes on Parables and Metaphors*, by Wm. P. Van Wyck, Grand Rapids, Baker Book House.

"Preaching Values in Recent Books," *The Pulpit Digest*, Annual Book Supplement, pp. 5-8.

"Master Preachers of the Gospel," series of ten monthly articles, *The Pulpit Digest*, c. 80 pp. in all.

"What the Elders Taught Me," in *The Presbyterian.*

Rev. of Jas. S. Stewart, *Heralds of God*, in *The Presbyterian Tribune*, Jan. 11.

Rev. of Ralph G. Turnbull, *The Minister's Obstacles*, in *P. S. Bulletin*, vol. 40, no. 4 (Spring), pp. 45-46.

Rev. of Gerald Kennedy, *His Word through Preaching*, in *P. S. Bulletin.*

Rev. of Raymond Calkins, *The Modern Message of the Minor Prophets*, in *P. S. Bulletin.*

Rev. of Arthur J. Gossip, *The Secret Place of the Most High*, in *Theology Today.*

Rev. of Geo. W. Truett, *Sermons from Paul*, in *The Presbyterian.*

Rev. of Rockwell C. Smith, *The Church in Our Town*, in *The Presbyterian.*

J. Donald Butler

Rev. of Gordon H. Clark, *A Christian Philosophy of Education*, in *The Presbyterian*, vol. 117, no. 10 (March 8), p. 13.

Rev. of D. Maurice Allan, *The Realm of Personality*, in *The Westminster Bookman*, vol. 6, no. 5 (May-June), pp. 14-15.

Rev. of Walter Fales, *Wisdom and Responsibility*, in *Theology Today*, vol. 4, no. 2 (July), pp. 285-286.

Rev. of Gordon H. Clark, *A Christian Philosophy of Education*, in *P. S. Bulletin*, vol. 41, no. 1 (Summer), pp. 51-52.

Rev. of Robert Ulich, *The History of Educational Thought*, and *Three Thousand Years of Educational Wisdom*, in *P. S. Bulletin*, vol. 41, no. 1 (Summer), pp. 52-53.

Emile Caillet

The Beginning of Wisdom, New York, Fleming H. Revell Co., 192 pp.

"The Path out of this Wilderness, A Charter for the Christian Scholar," *P. S. Bulletin*, vol. 40, no. 4, pp. 17-26.

Rev. of Gerald Heard, *The Eternal Gospel*, in *Theology Today*, vol. 4, no. 2 (July), pp. 296-298.

Rev. of Howard T. Kuist, *These Words upon thy Heart*, in *P. S. Bulletin*, vol. 41, no. 1, pp. 43-44.

Jessie Dell Crawford

"Colbytown Camp: an Enterprise of College Students," *Progressive Education*, vol. 25, no. 1 (October), pp. 246-248.

Charles T. Fritsch

"Typological Interpretation in the New Testament," *Bibliotheca Sacra*, vol. 104, no. 413, pp. 87-100.

"Principles of Biblical Typology," *Bibliotheca Sacra*, vol. 104, no. 414, pp. 214-222.

"Bible Dictionaries and Encyclopedias," *Interpretation*, vol. 1, no. 3, pp. 363-371.

Rev. of Norman H. Snaith, *The Distinctive Ideas of the Old Testament*, in *P. S. Bulletin*, vol. 40, Spring, pp. 37-38.

"Resolutions of Thanks," Minutes of the General Assembly (1947), pp. 297-299.

Kenneth S. Gapp

"A Survey of Theological Library Operations," Conference of Theological Librarians, Louisville, Ky., June 23-24, 1947: *Summary of Proceedings*, pp. 4-11.

Book Review Editor of *Theology Today*.

Henry S. Gehman

Rev. of H. H. Rowley, *The Re-Discovery of the Old Testament*, in *Monday Morning*, vol. 12, no. 6 (Feb. 10), p. 12.

Rev. of E. M. Hare, *Woven Cadences of Early Buddhists* (a translation in Vol. XV in *The Sacred Books of the Buddhists*), in *The Review of Religion*, vol. XI (May), p. 429.

Rev. of J. Coert Rylaarsdam, *Revelation in Jewish Wisdom Literature* in *Theology Today*, vol. IV (April), pp. 158-159.

Norman Victor Hope

"The Present-Day Task of a Theological Seminary," *Religion in Life*, vol. XVI, pp. 113-120.

"Isaac Watts and his Contribution to English Hymnody," *The Papers of the Hymn Society of America*, Number XIII.

Rev. of William A. Gifford, *The Story of the Faith* in *The Presbyterian Tribune*, Jan.; also in *The Westminster Bookman*, Jan.-Feb.

Rev. of Heinrich Boehmer, *The Road to Reformation*, in *The Presbyterian Tribune*, Jan.

Rev. of Hugh Watt, *Recalling the Scottish Covenants*, in *Theology Today*, April.

Rev. of H. R. Hunt, *The Household of Faith*, in *The Presbyterian Tribune*, May.

Rev. of William Adams Brown, *Towards a United Church: Three Decades of Ecumenical Christianity*, in *P. S. Bulletin*, vol. XL, no. 4.

Rev. of Robert Bretall, *A Kierkegaard Anthology*, in *P. S. Bulletin*, vol. XL, no. 4.

Rev. of Harry Emerson Fosdick, *On Being Fit to Live With*, in *P. S. Bulletin*, vol. XL, no. 4.

Rev. of John Homer Miller, *Why We Act That Way*, in *P. S. Bulletin*, vol. XL, no. 4.

Rev. of Walter Woodburn Hyde, *Paganism to Christianity in the Roman Empire*, in *P. S. Bulletin*, vol. XLI, no. 1.

Rev. of Robert R. Wicks, *What is a Man?*, in *P. S. Bulletin*, vol. XLI, no. 1.

Edward J. Jurji

Collaborator (with K. S. Twitchell), *Saudi Arabia: With an Account of the Development of its Natural Resources*, Princeton, Princeton University Press, pp. xiii, 192.

"The Genius of Arabic Literature," *The Arab World*, vol. 2, pp. 6-11.

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Associate Editor, *Muslim World Quarterly*.

Book Review Editor, *P. S. Bulletin*.

Hugh T. Kerr, Jr.

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Associate Editor of *Theology Today*; contributor of quarterly section, "Theological Table-Talk."

Howard T. Kuist

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Member of the Editorial Council of *Interpretation*.

Paul L. Lehmann

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Lefferts A. Loetscher

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John A. Mackay

Editor of *Theology Today*.

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Bruce M. Metzger

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Editorial Secretary, *Theology Today*.

Otto A. Piper

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Edward H. Roberts

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Bela Vasady

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John Wm. Wevers

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J. Christy Wilson

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Contributor of quarterly bibliography on Islam to *The International Review of Missions.*

Missionary Editor of *The Presbyterian*; contributor of weekly column, "Light from Afar," in *The Presbyterian.*

Contributor to *America Prays,* daily devotional book published by W. A. Wilde Co., Boston, 118 pp.

S. M. Zwemer

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Editor of *The Moslem World*, January to July.

Contributor of monthly columns to the devotional Magazine, *Seek*, Chicago.

DICKENS' CHRISTMAS CAROL

Alumni will be delighted to know that Dr. Donald Wheeler has made a recording of his reading of the Christmas Carol. These seven twelve-inch records will be available this spring and can be purchased from the Marquis Recording Company, 212 '03 Hall, Princeton, New Jersey.

BOOK REVIEWS

The Protestant Pulpit, by Andrew Watterson Blackwood. Abingdon-Cokesbury Press, Nashville, Tenn. Pp. 318. $2.75.

Blackwood the author and lecturer is here the anthologist. As we expected, his work is solid, wide-ranging and to the pulpit point. One may ask about the sermons he has omitted but one cannot question what he has included. I have always felt that it is not fair to blame an anthologist for what he has decided to omit. After all he is not preparing a library. But an anthologist *is* responsible for what he includes. From Martin Luther to George Whitefield and from Karl Barth to Leslie Dixon Weatherhead, all thirty-nine selected sermons "signify."

One senses a gradual change as he reads from the old to the new masters. The older sermons lean on amplitude and power while the newer ones rely on terseness and punch. The older sermons are in general less autobiographical and more Biblical while one of the newer sermons, Weatherhead's, takes its five central illustrations right out of the preacher's life. The modern pulpit pitcher pouring out the water of life on the thirsty parish soil is much more likely to be transparent glass. The older pitcher was usually made of opaque glass or even metal. I defy any researcher to write a life of Brooks from his ten volumes of sermons.

While the older sermons may have said more one cannot therefore plead that the newer sermons accomplish less. They are different. All of them contain a glory which is of the Lord. Each in its skill and its content is a reproach to me. Each makes me want to work more. Some demand attention; others command it; all deserve it.

Each sermon brings into the workshop some individual flavor which is the quality of the man. There is no marble cake effect, the dark dough of another sermonic source twisting through. Each is an authentic piece of its creator's work.

The sermons are structural rather than fancy. Not one is aimed to entertain and not one promises to remake your personality if you will repeat its verbal nostrum each morning as your sleep-drugged eyelids flutter awake.

The total effect of these sermons is to summon us to the seriousness of a life which God has transferred from the deserts of frustration to the oases of His continuing divine purpose. Each has to do in some degree with the mighty maneuvers of God in history and in the human heart. Each states or implies that God sent His Son to seek and redeem and release in liberty the serfs of evil. This seriousness is not somber. Irradiating its eternal stone are the glints of the imperishable joy which God has provided in His gift of hope.

I take it that a man could use the worksheets at the back of the book and make of himself a preacher a little less unlike the man he meant to be while in seminary. In many ways this book can become the blueprint of a homiletical career which will rise somewhat above one's dream although perforce somewhat below one's ideal. In each of us there is an unattained margin of pulpit power. The *Protestant Pulpit* is designed to help a minister see and possess and enjoy some portion of that beckoning margin.

Raymond Irving Lindquist
Old First, Orange, N.J.

The Beginning of Wisdom, by Emile Cailliet. Fleming H. Revell Company, New York, 1947. Pp. 192. $2.50.

It is appropriate that this should be the first book to come from Professor Cailliet's pen since his installation as Stuart Professor of Christian Philosophy at Princeton Theological Seminary. In this post he speaks daily to young men, and to at least a few young women; in this book he addresses himself to the typical student who, if he has not yet chosen his lifework, is assumed to be sincerely concerned with the spirit and purpose that will guide his future. These chapters were originally the Otts Lectures, delivered in 1946-47 at Davidson College.

Though this is not a long book, it contains many evidences of wide reading. But learning sits lightly on Professor Cailliet: frequent quotations do not obstruct the flow of thought but illuminate it—as does the author's humour. The plan of the book is simple and marches forward with logical progression. There is careful documentation and a full in-

dex—especially useful for ministers who, having read the book, will return to it for sermon suggestions.

The purpose of the book is clear, and the book true to its purpose. The author states that "it would appear that most of those who drift toward agnosticism do so against their own wish. . . . They would be only too happy to find a working solution to their religious problems within the Christian fold." It is to this person—specifically the young man or woman on the American college campus who wishes to believe but hesitates because of intellectual scruples—that the book is directed. Professor Cailliet suggests his mode of attack and one of the chief problems in a prefatory quotation from Charles Clayton Morrison: "The fallacy involved in the use of the label 'naturalism' is that of reductionism. It is the fallacy of explaining the higher by reducing it to the lower, and such an explanation always casts away the essential qualitative character of the higher. . . ."

Thus the book is in one sense an essay directed against "reductionism." The natural tendency of man is not so much to regard himself as created in the image of God as to regard God as created in the image of man, to subject God to the proofs of reason—in the phrase of one of our leading Presbyterian ministers, to demand God's credentials before we are willing to accept him. Never does Professor Cailliet place God beyond the student's reach; never does he admit the thesis that man cannot understand God, cannot find him in the large events of creation and history or in the minutiae of daily life. He is quite clear on this point. Faith, and the God in whom faith can safely be placed, are accessible to students. But he distinguishes between the Greek and the Hebrew in us, and suggests that our Greek heritage has so dominated the campus that young students, the "intellectual" and the less intellectual alike, instinctively review every proposition from the Hellenic point of view, which the author regards as essentially man-centered. If he appears, for the purpose before him, to depreciate a tradition which produced the *Apology* and the *Laws* and exhibited at many points a conscience not to be understood in merely human terms, the balance is restored in his insistence that the Christian scholar must be well read, intellectually competent, the equal of his non-Christian friend in his comprehension of secular learning.

Professor Cailliet's wide experience with the American campus is visible in his diagnosis of the student mind. The young man or woman who wishes to believe in God or has been reared in a Christian home where such belief is natural finds himself confronted in college by a vast array of ideas, presuppositions, and attitudes that appear to contradict Christian teaching or to imply that the admittedly glorious day when men could proclaim a Christian faith has passed. Is Christianity respectable in a century of science? The author's answer is a reference to Pascal and a sharp definition of jurisdiction. Is naturalism *a priori* an enemy of faith? The answer is in the form of an interpretation that every thoughtful student can understand. Is there a Biblical perspective to life, a "path across the wilderness" that issues in a definable terminus? Does the Christian way lead somewhere, to a real place, a definite place? The answer is a brief critique of sentimental emotionalism and a strong assertion derived from Bunyan. Can a person be sure that his faith is valid? The answer—the only answer that can be given—is a citation of Pascal's famous wager. Professor Cailliet and the late Paul Elmer More (in his *Sceptical Approach to Religion*) have arrived at the same point by different routes.

These and many similar questions that a student will inevitably ask are raised and answered in this book. But the heart of it all is in the final chapter. "The Christian faith is not a subject to talk about; it is a reality upon which we must proceed." Talk alone will never prove or disprove the faith: hence the futility of what President Mackay calls the balcony view of life. Only a commitment—faltering and unsure perhaps at first—but only a commitment adequate to the living of the faith will bring proof. Even then the proof will be subjective, not readily communicable, not always convincing to the outsider. It will involve the law of love, which Dante saw at work but few can define as Dante did. And since God is the source of love, the "fear of the Lord is the beginning of wisdom."

The author has performed a timely service by insisting that Christianity is not doleful or "pious." Students need to be reassured of this fact, for they are quick to judge Christianity by some of its more lugubrious prac-

titioners. The student "may perhaps be justifiably weary of the mournful representations of his Saviour by countless artists ever since medieval times"; and he may be commended if he sees in the Christian faith its essential cheerfulness, born of the divine love which Professor Cailliet regards as at the centre of the universe. Moreover, Christians are normal people: the caricature of a "life of frenzy lived as in a trance" may have attracted some in the past, but it will not and should not attract now because it is false to the inner meaning of the Christian faith. It is fitting to conclude with these comments, for the entire volume is based on the premise that Christianity is a natural, normal, and accessible faith; that if doubt arises, there is a sane method available to the student by which he may resolve it; that in the last analysis it is the willingness to try living a Christian life that alone makes Christianity real and demonstrates its validity. Thoughtful students of whatever age will be grateful to the author for this book.

Paul Swain Havens
President, Wilson College
Chambersburg, Pa.

An Outline of Biblical Theology, by Millar Burrows. The Westminster Press, Philadelphia, 1946. Pp. xi + 380. $3.50.

There has been in recent years a revival of interest in Biblical Theology, and this volume by Professor Burrows supplies a pressing need. The author is professor of Biblical Theology in the Yale Divinity School and also president of the American Schools of Oriental Research. He had a part in the translation of the Revised Standard Version of the New Testament, and he is also a member of the committee engaged in revising the translation of the Old Testament. His comprehensive knowledge of the Bible accordingly gives him eminent qualifications for writing a book on Biblical Theology.

Among the topics treated in the various chapters are Authority and Revelation, God, Christ, the Universe, Man, the People of God, the Divine Requirement, Sin, Judgment and Salvation, Eschatology and the Future Life, the Way of Salvation, the Christian Life, Special Offices and Functions, Public Worship, Christian Service, and Moral and Social Ideals.

The historical and critical approach to the Bible is taken for granted. The writer considers the religion of the Bible as "not something finished and static, but a living historical movement" (p. 4). With full recognition of the differences within the Bible, Biblical Theology judges everything by its relation to the truth as it is in Christ. "The special revelation of God given in the history of Israel reaches its culmination in the incarnation of God in Christ" (p. 39). Burrows correctly maintains (p. 36) that what the Bible means by revelation depends wholly upon the divine initiative.

The author has an evangelical outlook. He teaches that the Christian is not under the law but under grace and that he is judged, not on a legalistic basis, "but by a standard infinitely higher and at the same time more attainable" (p. 164). Jesus' ethical teaching was neither an interim ethic nor a visionary ideal only for the coming age. According to Burrows, for Jesus the kingdom of God represents the sum total both of individual salvation and of the divine cosmic redemption of all creation (p. 217).

As the title suggests, the work is rather compact for the treatment of such an extensive subject, but it furnishes a definite aid for the study and use of the Bible. Some compensation for its brevity is made by 29 pages of citations from Scripture and the Apocrypha. This book is intended not only for students in the theological seminary, but also for pastors in the active work of the parish. A study of this book by ministers is bound to arouse interest in Biblical preaching.

Henry S. Gehman

Lands of the Cross and Crescent, by Cyrus H. Gordon. Ventnor Publishers, Ventnor, N.J., 1948. Pp. 267. $3.75.

This significant title arouses curiosity, and the author has succeeded in producing a very interesting book. He is professor of Assyriology at the Dropsie College for Hebrew and Cognate Learning, Philadelphia, and is known internationally as an eminent Semitist. In addition to his command of Semitic languages he also has a profound knowledge of archaeology and of the history of the Ancient Near East.

The book consists of two parts, the first of which has ten chapters with the following headings: Arabs and Muslims, Saudi Arabia,

The Western Arab World, Egypt, Transjordan, Palestine, Syria and Lebanon, Iraq, Turkey, and Iran. In these chapters Gordon not only presents the history of these countries in ancient times, but he also makes the connexions with the present. In this respect the book serves a useful purpose for ministers and Biblical students in giving a vivid account of the history of Bible lands.

The book is written in a simple style and can be read very rapidly; it appears that the author produced his work with zest and abandon. A few sentences will illustrate his concise presentation of things. "In *modus vivendi*, Zionism is essentially a nationalistic return to the soil." "It is now a way of daily life with sociological, historical, cultural and political (rather than religious) ramifications." Speaking of Tel Aviv, Gordon maintains that it is the only city in the Near and Middle East virtually without slums, dirt, and illiteracy. In connexion with the relation between Arabs and Jews in Palestine the author says (p. 71): "Their love of the same land could be used as a basis for mutually beneficial cooperation instead of for friction which is wearing out both sides to the advantage of imperialism, which both of them detest."

Dr. Gordon has traveled extensively in the Near and Middle East as well as in Europe, and during World War II he served in the U.S. Army from 1942 to 1946; his military service included assignments in Iran and through the Near East. He has been a keen observer on all his journeys, and in consequence he has struck a popular note without sacrificing accuracy of scholarship. In the chapter on Iraq the author writes (p. 92): "The possession of three wives is rare; of four, still more so. On the other hand, bachelors are almost limited to village idiots, while old-maids are virtually nonexistent." How close his contacts with the people were is illustrated by his description of a Yezidi marriage ceremony he witnessed in Bashiqa.

Part II consists of eight chapters with these headings: Europe and Christendom, Italy, Vatican City, Germany, France, The British Isles, Sweden, and The United States of America; an Epilogue concludes the book.

In this part Gordon no longer writes as a professional Orientalist, but among many things he includes his observations on the national standards, the customs, and also the sex mores of various countries. Especially interesting are his positive opinions on education, particularly on that in the U.S.A. "Usually students and often faculty have little understanding of what sound scholarship is. Actually scholarship is not mysterious but simple. It is the critical control of an art or science from the sources." (p. 245) "A scholar who does not publish may not be incompetent but he is an unknown quantity and therefore a poor risk." (p. 260) He maintains (p. 259) that the war "almost taught us the value of basic subjects," which Gordon says are "the great languages of the world and mathematics." The author has the highest admiration for Sweden, and in the chapter on that country he is at his best in the second part of the book. Professor Gordon has written a readable and interesting work, and incidentally he shows that the extensive study of Semitic languages does not crush a student's personality.

HENRY S. GEHMAN

Prophetic Religion, by J. Philip Hyatt. Abingdon-Cokesbury Press, New York and Nashville, 1947. Pp. 188. $1.75.

Prof. J. Philip Hyatt, professor of Old Testament at Vanderbilt University and newly elected editor of the *Journal of Biblical Literature*, has given us in this book a penetrating analysis of the prophetic religion of the Old Testament as set forth by Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and Second Isaiah. A study of their calls, their interpretation of history past and future, their attitudes on ritualism and patriotism, and their convictions about God and sin reveals a deep religious fervor and outlook on life which well prepares the way for the religion of Jesus, the greatest prophet of them all. It is good to see that Biblical scholarship, after many disgressions and distortions in this field in the past fifty years, is once again interested in the theology and religion of the prophets.

The reviewer does not always agree with the severe textual surgery advocated by the author, especially in Micah, Isaiah, and Ezekiel, but we must all agree, in line with the author's excellent discussion about "determining the genuine in the prophetic books" (pp. 96ff.), that much secondary material has attached itself to the books we have now.

This is especially true of the hopeful, futuristic passages in the pre-exilic prophets. The third deportation, mentioned on p. 135, should really be the fourth if the one in Daniel I is accepted as the first. That monotheism first started with Amos, as Hyatt believes (p. 151), is becoming more and more a moot question. The real problem in Old Testament theology is not monotheism vs. some other 'ism,' but the reality of Yahweh over against the heathen gods. This was the main issue at least by the time of Moses, if not earlier.

That Amos' visions as recorded in the last chapters of his book are his summons to a prophetic career (p. 38ff.) is indeed an intriguing suggestion, but that the naming of Hosea's children had "nothing to do with the relationship between Hosea and Gomer" (p. 42) is a little difficult to understand in the light of the author's acceptance of the literal interpretation of Hos. 1-3. Prof. Hyatt takes his stand with those who believe that the prophets wanted to abolish the sacrificial system completely from the religious life of Israel as a foreign and unnecessary element (chap. 7). It seems to the reviewer, however, that a careful study of the passages he cites, with the possible exception of Jer. 7:4-23, will hardly bear out such a drastic conclusion.

The best discussions in the book deal with the prophets' views of history, both past and future, their emphasis on a patriotism which is international and spiritual, and their description of sin as basically rebellion against God which issues in sinful outward acts.

This book contains good theology and some good sound advice on many of the "prophetic problems" of the present day. Every minister will benefit greatly in every phase of his work by reading this book.

CHARLES T. FRITSCH

New Testament Literature. An annotated bibliography. Vol. I. Edited by William Nelson Lyons and Merrill M. Parvis. U. of Chicago Press, Chicago, 1948. XIV. Pp. 392. $4.00.

The gap in theological bibliography left by the sudden discontinuation of the "Theologische Beihefte" in 1939 will probably never be filled completely. Valiantly a few members of the New Testament Club of the University of Chicago volunteered to supply at least a bibliography of publications dealing with, or related to, the New Testament. The volumes recording the literature of 1940, 1941 and 1942 have appeared some while ago. This new volume continues the work for the years 1943-45 and adds those publications of 1940-1942 which were not previously accessible in this country. It also contains a supplementary list of reviews of books listed in previous years. It is planned to publish this bibliography in regular intervals. The typewritten text is printed in photo offset. One of the most valuable features of this work is to give brief summaries of all the books enumerated and of many articles. With its well-subdivided topical arrangement and its various indices the book is an invaluable help not only for the research scholar but also for all those who want to keep abreast of modern scholarship in the New Testament field. Dr. Bruce M. Metzger is one of the collaborators of this important work.

OTTO A. PIPER

Oxford Cyclopedic Concordance (with illustrations and coloured maps). Oxford University Press, New York and London, 1947. Pp. 370. $2.50.

This new and revised edition of the *Oxford Helps to the Study of the Bible* presents its material in a completely altered arrangement. Instead of a great number of alphabetic lists and of monographic articles we have now an integrated work. It combines an alphabetic concordance with a dictionary of Biblical names, dissertations on Biblical coins, weights and measures, and chronological tables. The guiding principle that the book should represent the result of most recent research and that nothing should be included "that is not authentic beyond all possibility of doubt" gives this encyclopedia a conservative ring. But one wonders, for instance, whether the "Harmony of the Life of Christ" (pp. 47-53) was ever revised in the light of modern scholarship. One also wonders what readers the editors had in mind. The Biblical terms are selected in a rather haphazard way, so that the work cannot really serve as a concordance, and no theological definitions or explanations are given. The summaries of the Biblical books are so brief and sketchy that

neither Christian nor non-Christian users will be helped by them. The maps are of doubtful value. The one illustrating Acts, for instance, has Paul on his second journey going from Iconium up to Galatia as far as Tavium and through Southern Bithynia to Troas. In view of the record in Acts 16:4-8 such itinerary would hardly be "beyond all possibility of doubt." Of the illustrations those of topographical interest are well chosen; of archaeological and historical material, however, there is so little and so arbitrarily selected as to be practically valueless. In conclusion, one regrets that a leading publishing house such as the Oxford University Press should have done such a poor job.

OTTO A. PIPER

St. Augustine, Faith Hope and Charity, Translated and Annotated by Louis A. Arand (*Ancient Christian Writers,* No. 3, edited by Johannes Quasten and Joseph C. Plumpe). The Newman Bookshop, Westminster, Maryland, 1947. Pp. 165. $2.50.

Julianus Pomerius, The Contemplative Life, Translated and Annotated by Sister Mary Josephine Suelzer (*Ancient Christian Writers,* No. 4, edited by Johannes Quasten and Joseph C. Plumpe). The Newman Bookshop, Westminster, Maryland, 1947. Pp. 220. $2.50.

The third and fourth volumes of a series which, it is contemplated, will embrace more than one hundred volumes have come from the press. Under the able editorship of Johannes Quasten and J. C. Plumpe, both of the faculty of the Catholic University of America, this series will present the works of the Fathers in English translation. The editors have secured as collaborators in this venture scholars from various Roman Catholic institutions in this country and Great Britain. Of the two volumes which are reviewed here, one, Augustine's so-called *Enchiridion,* has been published in English more than once (under Protestant auspices), but the other, Julianus Pomerius, has never before been available in an English rendering.

In Augustine's treatise the great Bishop of Hippo makes the first attempt to give a systematic presentation of the principal doctrines of the Christian religion. To accomplish this end he divides his material under three headings, Faith, Hope, and Charity. The fundamental question whether it is possible to grasp faith by reason and to what extent faith cannot be fathomed by human understanding receives over ninety pages. Having discussed his first head at great length and with many a digression, Augustine compresses what he has to say on Hope and on Charity in two and in six pages respectively. In spite of this disproportionate treatment of the parts of his subject (due no doubt to Augustine's having dictated his material), the treatise has enjoyed a lasting influence on the mystical and scholastic theology of the Middle Ages. No less a theologian than Thomas Aquinas made it the model of his *Compendium Theologiae.*

As in all the writings of this African genius, more than one page glows with his enviable style or sparkles with epigrammatic sayings. Examples of the latter include the following: "No one is redeemed except through unmerited mercy, and no one is condemned except through merited judgment" (p. 88); "Nothing happens unless the Omnipotent wills it to happen: He either permits it to happen, or He brings it about Himself" (p. 89). "In a wondrous, indescribable way even that which is done against His will is not done without His will. It simply could not be done if He did not permit it, and of course He permits it not against His will, but with it; nor would He in His goodness permit evil unless in His omnipotence He could bring good even out of evil" (p. 95).

The translator and annotator, Dr. Louis A. Arand, President of the Divinity College at the Catholic University of America, has done a commendable piece of work. The rendering is in idiomatic English and the notes are copious and learned. Occasionally, it must be said, one can detect a Roman *Tendenz* in the comments, as, for example, "This conception of the Church as the guardian of orthodoxy undoubtedly implies a belief in her *infallibility*" (pp. 116f., note 10). It is passing strange that J. G. Machen's book, *The Virgin Birth of Christ,* is cited (p. 126, note 105) as affording support of Augustine's belief in the perpetual virginity of Mary. Again, Arand is somewhat embarrassed by Augustine's diffidence in stating explicitly

his belief in the existence of purgatory (p. 134, note 23).

The stature of Julianus Pomerius, a North African *émigré* to Gaul, is, of course, far less than that of his countryman, Augustine. Writing at the close of the fifth century, at a time of serious moral decadence and great social and political upheavals, Pomerius produced what has been styled Christianity's oldest extant manual of pastoral theology. His *de Vita Contemplativa* is an expression of the ideals of the contemplative and the active life, supplemented by a discussion of the vices and the virtues. The first two books are directed to bishops, though the lessons inculcated apply to all clerics; the third book addresses itself to every Christian. Throughout Pomerius stresses the necessity for the Christian ministry to combine both the active life and the contemplative. The author has some claim to distinction because here for the first time the classical difference between active and contemplative life, which was rooted in Greek philosophy and developed in the School of Alexandria, is clearly presented to Western Christianity. Though somewhat verbose, not to say tedious in parts, the moral earnestness of the author in urging the *imitatio Christi* carries the reader along and serves to awaken and foster a desire to become a better servant of the Church and its Lord.

Each of the volumes is provided with a helpful and detailed index to material in both the translation and the notes.

BRUCE M. METZGER

Art in the Early Church, by Walter Lowrie. Pantheon Books, New York, 1947. Pp. 268. Plates 153. $6.50.

The versatile and learned translator of Kierkegaard, Walter Lowrie, has returned to an early love, that of Christian archaeology. One of the first of the thirty-five books which bear his name either as author or translator was the deservedly popular *Monuments of the Early Church* (1902). Now, after various excursions into the realms of liturgics, exegetics (two commentaries on the Gospel according to Mark), science (a book introducing to English readers the German physicist, Gustav Th. Fechner), and many other diverse areas of religious and philosophical lore, Dr. Lowrie has completely rewritten and expanded his earlier work on early Christian art. His interest in this subject was fostered, he tells us, when, upon being awarded the New Testament Fellowship at Princeton Seminary in 1893, he spent two years in Europe, studying for part of this time under the first professor of Christian archaeology in any university, Victor Schultze at Greifswald.

The author confessedly writes as a theologian and not as a professor of art, nor is it indeed a disadvantage to the ordinary reader that he does so. Since he writes with an acknowledged interest in the spiritual aspects of his subject matter, his treatment—unlike that of many professional art historians—is never jejune or pedantic but always vibrant with a lively Christian faith. Cast in a semi-autobiographical strain, the material of the book is divided according to the media of artistic representation, with the following chapter headings: The Catacombs, Sepulchral Art (including Frescoes and Sarcophagi), The House of the Church, Monumental Art, Bible Illustrations, Industrial Arts, and Civil and Ecclesiastical Dress. Each of these topics is discussed by Dr. Lowrie in his inimitable causerie, a happy combination of solid learning and sprightly verve. One of the most valuable features of the book is the inclusion of 500 excellent illustrations on glossy plates—more illustrations, so the author writes with pardonable pride, than are presented in any other book on early Christian art. A full index to both the text and the illustrations greatly enhances the usefulness of the volume for reference to special points.

Inasmuch as Dr. Lowrie writes with superlative frankness about the shortcomings of his "colleagues," he will certainly not take umbrage if a reviewer makes certain adverse criticisms. A lamentable lacuna in his book is the lack of any adequate appreciation of early Christian silver, notably the Cyprus Plates and the much discussed Chalice of Antioch. Following implicitly the great historian of early Christian art, Josef Wilpert, Dr. Lowrie regards all such objects as forgeries; but it is a fact that almost no living art critic shares Wilpert's opinion in this matter. Again, by various references to the art in the synagogue unearthed recently at Dura-Europos, Dr. Lowrie gives the impression that it was only there on the outposts of the Roman Empire that the Jews indulged

in artistic representation. But in addition to this third century synagogue at Dura, the artistic ornamentation found in the remains of several Galilean synagogues dating from the same period reveals that not all Jews interpreted the Second Commandment *au pied de la lettre*. The famous Arch of Titus, moreover, on which are depicted the spoils of the Herodian temple, shows the Menorah (the seven-branched candlestick of the Sanctuary) decorated with sea-horses and other figures in relief. Indeed, in the Old Testament itself one reads of Solomon's molten sea which rested upon twelve brazen oxen and had the borders between the ledges of its bases decorated with oxen and lions and cherubim. Likewise Ezekiel's vision of the restored temple included faces of cherubim, lions, and men as decorative motives.

Leaving the realm of art, one observes other infelicities or outright errors. The statement that "the adoption of the codex [by Christians] was not likely earlier than the fourth century" (p. 199) represents the state of our knowledge fifty years ago. Recent discoveries, however, of Christian manuscripts of the third century include five times as many extant codices as rolls, a fact which points to a time no later than the second century for the beginning of the movement to supplant roll by codex. Again, Dr. Lowrie is entirely too cautious in saying that Minucius Felix wrote "perhaps before the reign of Diocletian" (p. 107); no authority in patristics has any doubt that Cyprian (in one of his earlier works, the *de Idolorum Vanitate*) depends upon the Octavius by Minucius. On page 93 does not the author intend Clement of Alexandria rather than Origen as the author of the *Pædagogus*? Yet again, how can Dr. Lowrie be sure that the Church enjoyed thirty years of absolute peace and tranquility after the death of Nero (p. 49)? It is possible that the tradition of a persecution under Vespasian (A.D. 69-79), reported by Hilary of Poitiers, rests on more than imagination.

In spite of these defects and flaws, which are (if one may employ a rather extravagant simile) like specks of sand in the marble of the Parthenon, Dr. Lowrie's book is one that every minister will undoubtedly find richly rewarding. By means of lively description and well-chosen pictures, the reader's imagination is kindled to reconstruct in a fresh way the life of the early Church.

BRUCE M. METZGER

The Old Testament in the New Testament, by R. V. G. Tasker. The Westminster Press, Philadelphia, 1947. Pp. 176. $2.00.

This attractive little volume from the hand of the Professor of New Testament Exegesis in the University of London is a welcome addition to the literature of the revival in Biblical Theology. It is well suited to serve as an introduction to its theme, *i.e.*, the formative influence of the Old Testament on the New Testament. Since the discussion contained here was originally presented as lectures for laymen the manner of expression is simple and the pages are unencumbered with details. The author is informed in matters of literary and historical criticism but he keeps these subordinate for he rightly sees that the Bible becomes neither historically intelligible nor religiously relevant through historical criticism alone. Rather he seeks to show how the Old Testament moulded the thinking of the first believers so that they saw in Jesus and His Church the fulfillment of biblical religion.

Although there is little in the book that is new, the presentation is distinctive. Into less than 200 small pages the author compresses a survey of the influences of the Old Testament on the major portions of the New. He sketches rapidly Jesus' use of the Old Testament and the viewpoints of the evangelists. He then takes up in successive chapters the book of Acts, the Epistles of Paul, Hebrews. I Peter, James, II Peter and the Pastoral Epistles, and the Revelation. Whether or not one concurs with Prof. Tasker in particular matters of detail, there is a rich reward for the reader who follows with Bible and notebook.

In all such discussions of the Bible the decisive issue, whether it is acknowledged, as it is here, or not, is theological. Tasker sets the tone of his thinking when he says that "the main theme of the Bible is the covenant-relationship between God and man" (page 13). It is natural, therefore, that he should speak of salvation through faith in Jesus as "the supreme miracle of the new age, the climax of Biblical religion" (page 84). It is equally natural that because he sees a unity in the divine work in the history of redemption he should see also the essential unity in the text of the Bible.

As for the events reported in the Bible,

Tasker holds (correctly as it seems to this reviewer) that they can be understood only when they are seen as parts of a process the end of which is found in Christ. He frankly rejects the current view that the literal description of an event exhausts its meaning. He holds rather that "the divine revelation is not conditioned entirely by the circumstances in which it was first given, nor is its significance limited to the historical situation in which man first gave utterance to it, but that it has a far wider reference" (page 15).

In the history of Biblical interpretation the interpretive process which seeks the "wider reference" has been called sometimes "allegorical," sometimes "mystical" or "typical." Each term is overhung with excesses committed in its name. This book is an example of the method at its best.

ELWYN E. TILDEN, JR.
Lincoln University, Pa.

The News in Religion, and Other Sermons, by Gene E. Bartlett. Abingdon-Cokesbury Press, Nashville, Tenn., 1947. Pp. 208. $1.75.

This is a volume of sermons by the pastor of the First Baptist Church of Columbia, Missouri. Its organisation and arrangement are explained thus by the author in his Preface: "These profound words (Luke 4, 17-19) have been made the unifying theme of this book, and the sermons are arranged under the revealing phrases of the passage. Part I —'To Preach the Gospel'—contains sermons of general interpretation of the Christian message in the modern world. Part II—'To Heal the Brokenhearted'—contains sermons prompted by the pastoral concern for personal problems. Part III—'To Preach Recovering of Sight to the Blind'—considers the cultivation of the devotional life. Part IV—'To Set at Liberty Them That Are Bruised'—contains sermons dealing with the Church and its social mission. Part V—'To Preach the Acceptable Year of the Lord'—brings together sermons used on special days during the church year."

Certain things are noteworthy about these sermons. For one thing, they are Biblical, not merely in the sense of having a text from Holy Scripture to introduce them, but in the far more important sense of seeking to ascertain and expound the meaning of Biblical passages. Again, these sermons deal with urgent themes, in which there is widespread interest, and concerning which there is much need for clarification from the Christian point of view. Thus, the sermon on 'The Christian Answer to the Anxious' deals with the problem of worry and the Christian secret of victory over it. The sermon on 'What is Christianity Supposed to Do?' answers the old, and yet still widely-held, objection that the religion of Jesus Christ has been in the world for nineteen centuries, and yet the world is so far from being redeemed. The sermon on 'Lost Horizon' expounds the meaning and implications of the Christian assurance of immortality. These are typical of the way in which the author-preacher seizes upon live issues, and handles them as a thinking Christian pastor. Thirdly, these sermons are well illustrated. Mr. Bartlett has obviously read widely—not only theological treatises such as John Baillie's 'And the Life Everlasting' and Reinhold Niebuhr's 'Nature and Destiny of Man,' but also the classics such as Shakespeare, and modern novels like 'How Green Was My Valley' and Dorothy Canfield Fisher's 'Seasoned Timber.' This wide reading he has laid under splendid contribution in illustrating his sermons, which gives them an enhanced interest and appeal.

The volume is introduced by Dr. Harold C. Phillips of the First Baptist Church of Cleveland, who ends a discriminating eulogy by saying: 'One hopes that there will be other books from the pen of this promising young preacher.' In this the present reviewer heartily concurs.

NORMAN VICTOR HOPE

Reformation Old and New, edited by F. W. Camfield. Lutterworth Press, London, 1947. Pp. 220. 18s.

This book—as its subtitle, 'A Tribute to Karl Barth,' suggests—is a *Festschrift* written in honor of the Swiss theologian's sixtieth birthday, which he celebrated in 1946. It consists of two parts. The first is a hundred-page exposition of Barth's doctrine of God, by F. W. Camfield, the editor. The second consists of seven essays by British theologians and philosophers who would probably not object to being called 'Barthian' in their approach. Dr. John McConnachie's essay deals with 'Reformation Issues Today'; Dr. T. F. Torrance writes on 'The Word of God and the

Nature of Man'; The Rev. George Hendry deals with 'The Rediscovery of the Bible'; Dr. H. F. Lovell Cocks expounds 'The Faith that Saves'; The Rev. Daniel T. Jenkins considers 'The Church Catholic and Reformed'; Dr. H. A. Hodges deals with 'The Crisis in Philosophy'; and the Rev. W. A. Whitehouse writes the final essay on 'The State and Divine Law.'

Let it be said at once that this book is not easy to understand; to get at the heart of it necessitates girding up the loins of one's mind. But it merits the close attention of the theologically-minded for several reasons. To begin with, it insists that, though Barth is a prophet in the Old Testament sense of seeking to proclaim the will of God—as, for instance, in his antagonism to Nazi Germany and its poisonous racial dogmas—yet primarily he must be considered as a systematic theologian, and a theologian of the Word of God at that. At least since 1927, when he published his book, 'Die Lehre vom Wort Gottes,' which he describes in a sub-title as a 'Prolegomena zur christlichen Dogmatik,' he has, sometimes amid great difficulty and distraction, been writing his monumental 'Kirchliche Dogmatik,' which, if and when it is completed, will present a rounded and systematic exposition of his theology. It is by his contribution to Systematic Theology that he must be judged.

Secondly, this book gives, in brief compass and in an orderly way, a summary of Barth's doctrine of God, which, of course, lies at the heart of his whole theological system. This is the specific contribution of Dr. F. W. Camfield, the editor.

Thirdly, this book raises several issues of great importance for Christian theological thought at all times, and not least at the present day. This is done by the several essayists in the second part of the book. For example, The Rev. George Hendry deals with the Christian doctrine of Scripture from the Barthian point of view; and whether this point of view is accepted or not, the question which Mr. Hendry raises is of fundamental importance, and worthy of the most careful and thoughtful consideration. Again, the Rev. Daniel T. Jenkins in his essay draws attention to the necessity for a right understanding of the place of the local congregation as an effective and responsible organ of the Church's life—a highly relevant issue today. Once more, the Rev. W. A. Whitehouse in his chapter raises the timely question of the place of the state in God's economy.

Not every reader of this book, it is safe to say, will agree with all its theological viewpoints and positions, even should he understand them with complete clarity. But every thinking churchman should face up to the theological challenge which Barth has presented, and which this book sets forth so pointedly.

NORMAN VICTOR HOPE

God in History, by Sherwood Eddy. Association Press, New York, 1947. Pp. 283. $2.75.

In this book Dr. Sherwood Eddy discusses this question: what evidence is there that God is active in human history?

As a committed Christian, Dr. Eddy believes that God's purposes for this world and for humanity have been made known fully and finally in Jesus Christ. In Him the criteria for a Christian appraisal of history have been revealed. These criteria, as Dr. Eddy sees them, are principally four in number: Justice, Brotherhood, Liberty, and, above all, Love.

Judging by these standards, Dr. Eddy thinks he can trace the working of God's hand in human history right from the earliest times of which any authentic record survives. Says he: 'From Egypt we received the early development of conscience, of high intelligence and education; from the Hebrews our ethical monotheism as the only possible rational basis of a world religion; from the Greeks the core of our intellectual and esthetic culture and our passion for democracy; from Rome, our achievement of law, order, government and our political sagacity' (p. 103).

Dr. Eddy then goes on to discuss the question of the philosophy of history. He expounds certain famous—or, as some might think, notorious—philosophies of history such as those of Hegel and Marx, and criticises and condemns them in so far as they fall below the Christian standards of Justice, Brotherhood, Liberty, and Love.

When he considers the question of how far God can be discerned in modern history, and especially in the world situation of today, Dr. Eddy says in substance that no nation has fully realised all God's purposes, though each has realised one or more. Thus, God has been working in Anglo-Saxon history

in the 'passionate love of liberty and devotion to religion on the part of the best of Britain's leaders' which 'may be traced through their history for more than a thousand years' (p. 160). Much the same values are discoverable in American history; but America has failed to give political effect to the principles of justice and brotherhood. To the question of whether and how God is at work in contemporary Russia, Dr. Eddy replies as follows: 'Relative to our four principles of justice, brotherhood, liberty, and love expressed in loyalty to religion, as truly as the leaders of the Anglo-Saxon nations stand consistently for liberty and loyalty to religion, but fail in the matter of economic justice and racial brotherhood, so the leaders of Soviet Russia fail to give full liberty or to support vital religion, but they stand consistently for their own interpretation of what we call economic justice and racial brotherhood' (p. 172).

If God's purpose is to be effectively fulfilled, Dr. Eddy goes on to say, three great tasks must be accomplished. 'First is the work of pacification, in agreeing upon treaties and in the establishment of lawful and effective governments in all areas of the world, especially in Germany and Japan.' 'Second, the United Nations must be gradually built up, avoiding the pitfalls that proved fatal to the League of Nations.' 'Third, we must proceed very slowly toward the formation of a world state' (Pp. 220-1).

Perhaps Dr. Eddy is too favorable to Soviet Russia, in the light of recent revelations of the harsh and brutal dictatorship of the privileged few which prevails in that country. It may be thought, too, that the rival philosophies of history which he mentions might have been given more adequate treatment. But his book draws attention to a problem for Christian thinking which is very acute at the present time. It embodies the conclusions to which Dr. Eddy has been led, in the light of his reading and experience. And it serves as an introduction to much of the classic literature on this subject.

NORMAN VICTOR HOPE

The Spirit of Church History, by John W. C. Wand, Bishop of London. A. R. Mowbray and Company, Ltd., London, 1947. Pp. 115. 5s.

This little book contains the substance of a course of five lectures given by Dr. Wand, the Bishop of London, during Lent 1947. The lectures were originally intended for clergy only; but, as Dr. Wand explains in his Preface, 'the laity gate-crashed the proceedings at the start and continued to form a large proportion of the audience.' 'Their presence,' he goes on to say, 'explains to some extent the line of treatment actually followed.'

The fact that the whole nineteen centuries of the history of the Christian Church had to be covered in five lectures delivered to a popular audience made it necessary for the lecturer to paint with a broad brush. This rather difficult task he has, on the whole, discharged skilfully and effectively. He summarises the various epochs of Church History thus. The work of the earliest period, that of the foundation of the Church, he describes as saving the individual. The task of the Church during the first four centuries he sums up as that of saving the Empire. The Church's work during the Middle Ages he calls the saving of culture. The mission of the Protestant Reformation of the sixteenth century was the saving of freedom. The development of the Church since the Reformation points to the need for reunion; so Dr. Wand sums up the story thus: 'The spirit of Church History will then be most finely exemplified, when the salvation of freedom has received its complement in the salvation of unity' (p. 115).

As is only natural, Dr. Wand writes from a particular point of view. He is an Episcopalian, a High Churchman, and an Englishman; and all these three facts inevitably affect his treatment of his subject. Moreover, he is not afraid at times to differ from the majority of scholars, particularly in his opinion that the Eucharist had no 'association in the beginning with anything like the Agape' (p. 28). These considerations, however, being borne in mind, this is an admirable little book for laymen who are interested in Church History, and for ministers who may want a refresher course in the subject.

NORMAN VICTOR HOPE

From Maurice to Temple, by Maurice B. Reckitt. Faber and Faber Ltd., London, 1947. Pp. 245. 16s.

In this book, which embodies the Scott Holland Lectures for 1946, Mr. Maurice B.

Reckitt, the well-known Anglican sociologist, seeks to appraise the contribution of the Church of England to social theory and practice during the past century. He very properly begins his survey with Frederick Denison Maurice, the theologian of the Christian Socialist movement of the late 1840's and early 1850's, that movement in which clergymen like Charles Kingsley and laymen like John Malcolm Ludlow played such a prominent part. Then he describes the rise and development of such Anglican social movements as Stewart D. Headlam's Guild of St. Matthew, founded in 1884, the Christian Social Union, begun in 1889, of which Henry Scott Holland and Charles Gore were the life and soul, the Church Socialist League, started in 1906 by men like Lewis Donaldson and Percy Widdrington, and finally those Christian social movements, 'Copec' in 1924 and 'Malvern' in 1941, with which the late William Temple was so closely identified. Mr. Reckitt sums up the hard-won gains of this century, in theory and principle, as being two in number. First is 'the gradual transformation of the Church's social movement from the effort of a conscious minority into the diffused concern and responsibility of the whole body. The social movement *in* the Church of England is now in principle, and in some measure in practice, the social movement *of* the Church of England' (p. 209). Secondly, there has developed an enhanced appreciation of the necessity for a true Christian sociology, which is not merely an economic and political program, but which is deeply rooted in Christian theological principle.

Mr. Reckitt deliberately excludes from his survey any account of the part played in the social movements of the past century in England by Christian bodies other than the Anglican, i.e. Nonconformists and Roman Catholics. This, as he explains in his 'Preface,' is not because he underrates the significance of the contribution made by these other Christian groups, 'but for the opposite reason that I think (i) that such movements are of an importance which demands a separate treatment, and (ii) that they require to be dealt with by one who knows them from the inside, as no member of another communion can claim to do' (p. 12).

In the judgment of the present reviewer Mr. Reckitt's survey of Anglican social thinking during the past hundred years is admirably done. For one thing, he writes in a style that is always dignified and elegant. Again, he knows the literature of his subject thoroughly—as is abundantly evident not only from the text of the book itself, but also from the 'Notes and References' at the end, and the excellent bibliography appended. Once more, as a Christian sociologist, who has made his own distinctive contribution to social thinking. Mr. Reckitt understands and appreciates the deeper issues involved in the question of the proper relation of the Christian faith to the social problem. He has produced a volume which, it seems quite safe to predict, will take its place as a standard treatise on social thinking in the Church of England during the past century.

NORMAN VICTOR HOPE

Is God in There? by Charles Tudor Leber. Fleming H. Revell Co., New York, 1948. Pp. 203. $2.50.

Dr. Charles T. Leber is a Secretary of the Presbyterian Board of Foreign Missions. In that position he has had a truly wonderful opportunity through the years to see and to judge the world Church of Christ. Out of his experience he speaks in this book, which to our mind goes deeper than his other recent volumes and should bring a mighty challenge to every Christian to meet the present hour in the power of God as revealed in Jesus Christ, the only force that is sufficient to stand against present world conditions.

The annual Missions lectures at Princeton Theological Seminary were delivered this past year by Dr. Leber and here we have the four lectures which were presented expanded to seven chapters.

The title is taken from the story of a man who was entering a church when a little girl stopped him on the steps to inquire, "Mister, is God in there?" The author goes on to ask the question as to whether God is really in the Church of Christ and to carry that inquiry on to see what problems lie before the church and what resources are at its disposal.

Dr. Leber was greatly moved by the conference of Christian leaders from some fifty nations which met under the auspices of the International Missionary Council at Whitby, in Canada, last summer. As the men and women from many parts of the world move across these pages they bring before us the great unsolved problems of the world, and pose the vital question as to what the church

ought and must do about these world-shaking realities. We commend this book to every thoughtful Christian and hope that it may be very widely used in book clubs in the churches. It is especially good for groups of men to read and discuss. The book has the virility which men will understand and admire.

J. Christy Wilson

The Christian Message in a Non-Christian World, by Hendrik Kraemer. Harper and Brothers, New York, 1947. Pp. 441. $3.50.

We had long been hoping for a new edition of this book by Dr. Kraemer. It is used as a text in some of our classes in Missions. The volume was written for the Madras Conference and is dated as before the war. It is unfortunate that Dr. Kraemer could not rewrite the first chapter of the book at least to give a world view now instead of in 1938, although his estimate of conditions then was most prophetic.

The introduction is rewritten and brings us the word that Dr. Kraemer has not changed his position in any great degree since the Madras Conference. There were rumors that he had come to a position in theology and in the matter of continuity between the other religions and Christianity which was quite different from that expressed in his original volume. This he states is not the case; his views are essentially the same as when the volume was first published. A new edition with chapters rewritten would have been much better, and we must hope for that; in the meantime it is good to have this new printing of what is probably the greatest single volume on Missions written in many years.

J. Christy Wilson

The Meaning of Human History, by Morris R. Cohen. The Open Court Publishing Company, La Salle, Illinois, 1947. Pp. 304. $4.

The author—professor of philosophy at the University of Chicago—wrote this book before his death in 1947 while he lived in retirement from active academic service. The volume raises a number of fundamental issues. Professor Cohen wrote on the philosophy of history from the viewpoint of the critic and moralist. His condemnation of monistic and theistic theories of historical change is everywhere apparent. He denied the existence of any one factor which determines the destiny of man. As a self-styled liberal interpreter of history, he closed his book with a chapter on the Tragic View of History in which he questioned the kind of progress which takes place at the cost of misery and brutality. Power ought not be surrendered to the corrupt. It must rest in the hands of the humane and intelligent members of society. Entirely apart from its humanistic bias, this essay suffers from an inherent inability to make a strong case; even its so-called non-religious ethics makes little sense. The interpretation of history is incredible. In at least one sense the work may be described as a living monument—it proves beyond any shadow of doubt that reason, erudition, and criticism do not in themselves give us wisdom. There is no meaning in history, insofar as this posthumous volume can show, and the hunger of man for a spiritual explanation of life and destiny remains vague and unsatisfied.

Edward J. Jurji

Hindu Philosophy, by Theos Bernard. Philosophical Library, New York, 1947. Pp. 207. $3.75.

This book draws attention to India's thinkers and attempts an outline of the six classic systems of Hindu philosophy. An additional school—Kashmir Shivism—which gives the most detailed analysis of the Ultimate Principle is also included. In no way a critique, the volume, which does not try to prove or disprove, depicts the interrelationships of the several schools and shows how each school assumes the doctrines of the other while it solves its own problem. Only the essentials of each system are discussed. We are told that Vedanta—representative of the whole—is a school of Hindu philosophy which treats the relationship between God, matter, and the world. In Kashmir Shivism, the nature of the Ultimate Spirit and the cause of the Initial Impulse are considered. According to these classic schools of Hinduism, the individual can evolve himself from this illusory world through the practice of Yoga. The latter amounts to mental discipline, a method for inducing trance- or trans-consciousness. This

is the core of Hindu philosophy: a universal technique recommended to all thinking men enabling them to acquire insight into the nature of things. The author, conversant with Hindu thought and schooled in the works of such writers as Radhakrishnan and Dasgupta, produces a useful, though not altogether coherent, picture. The aid to the student which the glossary of terms and the selected bibliography provide could have been greatly increased if an index were included. Though he claims no originality and proposes no interpretation of the facts assembled, the author here renders a marked contribution.

EDWARD J. JURJI

The Spirit of Chinese Culture, by Francis C. M. Wei. Charles Scribner's Sons, New York, 1947. Pp. 186. $2.75.

A philosopher and Christian statesman, Dr. Wei—president of Hua Chung University in Wuchang, China—knows both China and the West. The present book, as Professor K. S. Latourette intimates in the Forward, is a useful guide to better understanding of China's heritage. The material here published was originally delivered as the Hewett Lectures (1946) at three seminaries, Andover-Newton, Episcopal (Cambridge, Mass.) and Union (N.Y.). Intended for the intelligent nonspecialist, the text constitutes a happy balance—occasionally surcharged with generalizations—between the scholarly and the popular style. The central thesis is this: Only as Christianity takes on Chinese form will it take firm root in China. Of China's three religious systems, Confucianism, Taoism, and Buddhism, Dr. Wei believes that the last, Buddhism, due to its strange philosophy, did not permanently capture the Chinese soul. The second, Taoism, is already in eclipse under the impact of modern education. Confucianism, to which the greatest wordage is allotted, seems indelibly inscribed upon the Chinese nature. Nor would Dr. Wei preclude the religious quality of that ethical system commonly referred to as Confucianism. The book suffers the drawback of inadequate reliance upon the authoritive literature of the field. Though not original the book's point of view comes as a welcome contribution from a front-line Chinese leader. The eventual Christianization of China will come as more and more Evangelical cells radiate the Gospel truth throughout the land. Spiritual awakening will then supplant the religious indifference of a great people.

EDWARD J. JURJI

The Bible in the Church: A Short History of Interpretation, by Robert M. Grant. Macmillan, New York, 1948. Pp. 190. $2.50.

This is an important if somewhat disappointing historical sketch of the various ways in which the Bible has been interpreted down through the centuries. It is important for two reasons: first, because the subject is a vital one involving the whole question of authority, the controversy with fundamentalism, and the contemporary insistence upon a theology of the Word of God; and second, because there has not been for some years a useful or adequate discussion of the history of Biblical interpretation. For these reasons, if for no other, this book will be gladly welcomed and widely read.

The author is the Associate Professor of New Testament at the School of Theology, University of the South, Sewanee, Tenn. He is the son of the well-known New Testament professor at Union Seminary, New York, but he stands on his own feet and this is his second published work. He tells us that he hopes in the future to develop further some aspects of this present subject, but for the time being he is content to present this brief historical survey, and we may be glad that he has done so. The traditional and rather technical terms, "hermeneutics" and "exegesis," are discarded in favor of the more comprehensive "interpretation," and this is in line with the contemporary trend in Biblical studies. The one point about "interpretation" which the author emphasizes is that it is "always subjective as well as objective," and this is taken to be the necessary starting-point for a true understanding of the Bible.

The book itself deals in short and very readable chapters with Jesus and the Old Testament, the Old Testament and the New, and the important stages in the subsequent development, such as the Alexandrian and Antiochian schools, the Middle Ages, the Reformation, the modern critical approach, and present-day tendencies. There is a great deal of useful information gathered together here, and the careful reading of this develop-

ment will reveal not only the varieties of approach and method but also the basic consensus regarding the authority of the Word of God.

The book, however, is somewhat disappointing from a theological point of view. It is not quite clear, for example, what the author makes of the history he examines apart from the observation that there has been a conflict of different interpretations. He tries to sum up this conflict in terms of the tension between objective and subjective views, being content to assert that a proper Biblical interpretation should include both. In this connection it is strange that there is no discussion of Brunner's vigorous attack upon this approach and no mention of Brunner's recent book, *Revelation and Reason.* In fact, the author appears to be uninterested in the dialectical theology although he makes mention of it in passing. The title of the book, for instance, assumes that the proper interpretation of the Bible is to be found within the Christian Church, and this leaves untouched the Barthian insistence that the Church itself lives under the judgment of the Word of God.

One could note further items of the same sort. For example, the emphasis upon the Antiochian tradition as over against the Alexandrian interest in allegory may be the author's own personal predilection, but the fact remains that the allegorical approach was dominant until the Reformation. Indeed, there is considerable effort at the present time (e.g. A. G. Hebert, Phythian-Adams, W. Vischer, etc.) to rehabilitate the Christological interpretation which the allegorical method presupposed. The antithesis between the Medieval and Reformation views is considered largely in terms of methodology with little discussion of the fundamental question as to differences in interpreting what the Bible is. Finally, the whole modern controversy over fundamentalism is obscured with the result that the book does not succeed in setting forth an adequate Protestant interpretation of the Bible for today.

It is conceivable that all these criticisms would not be regarded as particularly pertinent by the author, since his book was restricted to a historical sketch. As such, it is of inestimable value; as a theological interpretation of types of Biblical exegesis, however, it leaves much to be desired.

HUGH THOMSON KERR, JR.

Saint Ignace de Loyola, Directeur d'Ames, by H. Pinard de la Boullaye. Aubier, Paris, 1947. Pp. lxxix + 362.

The name of Ignatius of Loyola is better known to Protestants than his personality or his spiritual doctrine. They might find it profitable, however, both from the historical and from the theological point of view, to become better acquainted with his principles of asceticism and his rules for the cultivation of Christian life. To this purpose, French readers will benefit by a recent book of Father Pinard de la Boullaye, S. J., who had previously studied the problem of successive stages of redaction of the "Exercises" (*Etapes de rédaction des Exercices de St. Ignace*).

The new book is not a biography of Ignatius, but rather a collection of excerpts from his writings, autobiographical fragments, sections from the "Exercises," and letters to private correspondents or various groups of persons. A very substantial introduction acquaints the reader with the characteristics of Ignatian piety, and brief abstracts or comments precede or follow each excerpt. The bibliography and footnotes will be invaluable for a survey of the spiritual literature of the Jesuits in the early times of their Order.

The reader may feel somewhat disconcerted by the complexity of the table of contents. As a matter of fact, Ignatius' plethora of minute psychological notations often conceals the deeper unity of his purpose, which at a second reading, appears everywhere. The apparent dispersion of his remarks, advices, precepts, etc., may be due to the fact that he did not aim at writing a theory of spiritual life, but at being specific and practical. It seems also that the disintegration of the faculty-psychology of decadent scholasticism had affected the expression of his spiritual doctrine.

His asceticism is primarily a drill and a fight against the recurrence of those sins which seem to reveal in each soul a congenital or habitual weakness. A daily examination of conscience, which has to be thorough, but which ought not to be conducted on a mere statistical basis, aims at the uprooting of these tendencies. Self punishment and corporal mortification, fasting, etc., are recommended with some discretion, as means of keeping the flesh subjected to the spirit. A certain

value of merit and impetration is credited to such practices, in general conformity with the tenets of Catholic theology, but in contrast with the doctrines of most of the Mystics. Furthermore, the almost exclusive emphasis on asceticism during the early stages of spiritual life tends to obscure the positive striving of the soul for its real center, where the fellowship with God is realized in faith.

The author has rightly devoted a large space to commented excerpts of Ignatius on the methods of mental prayer, as well as on the rules for the testing of spirits. The models of meditation and contemplation proposed in the Book of the "Exercises" should have more than an interest of information. To be sure, the division of the "Exercises" in weeks corresponding to the classical stages of spiritual development, as well as the complexity of the method with its preludes, application of the senses, and division in points, may not appeal to our undisciplined minds. For Ignatius, they were thought of as means of inducing the soul to really pray, that is, to speak to her Creator and Redeemer, and to listen to the silent voice of the Spirit. The apparent artificiality of the method is corrected by Ignatius' remarks that methods and means ought to be readjusted continually to fit individual needs, and this adaptability of the "Exercises" has become one of the distinctive features of the spiritual doctrine of the Company.

It has been often contended that Ignatius' spirituality unduly claimed the power to achieve at will objectives which obviously depend not on man's endeavour, but on God's gracious initiative. We do not feel that this contention is fully justified, since the purpose of the "Exercises" is not to convert sinners, but rather to help professed Christians in choosing a way of life in which they may commit themselves more fully to the service of God. Such a commitment supposes that the soul is already under the influence of sanctifying grace, and her response is regarded as a matter of human decision.

GEORGES A. BARROIS

The Oracles of God: An Introduction to the Preaching of John Calvin, by T. H. L. Parker, Lutterworth Press, London, 1947. Pp. 175.

Through Dr. John S. Whale this young Anglican clergyman began to study the life and work of Calvin. The resulting book points to the man of Geneva as "the first great modern preacher," and as the dominant influence over the English pulpit during the eighteenth century. If these claims sound extreme, read the book. See how the author justifies his contentions. The volume deserves a reprint on this side of the Atlantic.

After a chapter about "Preaching before Calvin," the writer deals with "Calvin as Preacher." Partly because of asthma, he spoke deliberately. Hence his full-time secretary could take down every word. The preacher spoke without manuscript or notes. In twenty-eight years, largely through his sermons, says A. M. Fairbairn, Calvin changed the face of Christendom. "The whispers of this gasping prophet had the authority of trumpets."

Among the remaining four chapters, two appeal especially to a student of homiletics: "Ars Predicandi," and "Calvin's Influence on English Preaching." The other two chapters would mean more to workers in related fields: "Calvin's Gospel," and "A Recall to Fundamentals." The book as a whole will interest everyone who thinks about theology, whether practical or theoretical. No one can miss the emphasis on expository preaching and on pulpit clarity.

Only one negative impression lingers. In a work that stresses clarity of teaching, why not have a teaching title? The sub-title, "The Preaching of John Calvin," shows at once the purpose and the substance of the book. Would that some of the other brethren who have rediscovered Calvin might learn from him the secret of clarity! In any such quest they could use this book as a guide. Better still, they could go to the sermons of Calvin himself, especially if the many existing sermons were available.

Occasionally a man reads a volume that he wishes he might have written when young. Would that some Dr. Whale had suggested to the reviewer such a project years ago! Would that more of our graduate students now might pursue such trails, and then publish their findings! The study of preaching will not come into its own until we approach it through church history. Neither will church history come into its own until we learn to think more about John Calvin and others as preachers.

In another book from England, the content deserves a clear title: *The Servant of the Word*, by Dr. H. H. Farmer. There in the opening sentence the theologian asks about one of "the most central and distinctive trends in contemporary Christian theology." He answers: "The rediscovery of the significance of preaching." Amen! Read this book from Dr. Farmer!

ANDREW W. BLACKWOOD

God and Men, Lyman Beecher Lectures at Yale, by H. H. Farmer, Abingdon-Cokesbury, New York-Nashville, 1948. Pp. 203. $2.00.

Dr. Farmer stands in the first rank among English-speaking and writing theologians today, and he has few peers. His other five books have won much favor. *The Servant of the Lord* (1942) seems to many of us the ablest of the few works on the preaching of doctrine today. Hence we have looked forward to this newest volume.

The aim sounds promising. In the Preface Dr. Farmer says that he wishes to help "working ministers in their difficult and responsible task of making the Christian message living and credible to ordinary men and women today." He desires also to reach such folk directly, by getting them to read the book. By ordinary people he means the sort who come to church in the States, not versed in technical lore, or aware of the basic problems. On page 15 he explains that he will pay more attention to the forest as a whole than to individual trees.

The book starts out philosophically, rather than biblically. When P. T. Forsyth and A. M. Fairbairn lectured at Yale, each of them began at the heart of things Christian. Dr. Farmer seeks first to establish a philosophy of sound "radical personalism," which seems like Bowne and Lotze. Many of us wish we could read more philosophy, like that of Royce and Whitehead, except in the latter's mathematics. But we like our religion to be biblical. As Dr. Farmer points out on page 98: "Christianity was never, and is not now, primarily a philosophy. . . . The Christian message is primarily announcement, good news, gospel." Amen! What a vista for a series of Yale Lectures on "The Christian Message of the World of Persons"—the original title!

The discussion moves negatively, rather than positively, especially in the first half of the work. In the chapter about "Man the Sinner," and in the one about "The Love of God," negations take so much space that they leave too little room for positive Christian truth. When James Denney came over to deliver as lectures his *Studies in Theology*—a work to which I refer repeatedly in teaching homiletics—he dealt with sin in a way that left a strong impression, positively; and with the love of God in the light of the Cross. The same held true in his treatment of God's holiness, to which Dr. Farmer also devotes a chapter. In these chapters he discusses what sin is not, and how we misconstrue holiness.

Denney also covered much ground, but he gave the impression throughout of doing so on the basis of revelation. Like Dr. Farmer, the Glasgow professor went farther in Eschatology than some of us can follow him. Otherwise he opened up vistas and trails that still allure the preacher into study of the Book and of works about Christian doctrine. So in their different fashions did Forsyth and Fairbairn. But Dr. Farmer's book, significantly, ends without a period, or any other punctuation mark—the only typographical slip I noticed. What causes the sense of Christian incompleteness?

In a footnote on page 165 Dr. Farmer explains that "the cursory treatment" here prevents him from dealing adequately with "Christ's atoning work on Calvary, which has always been central in the Christian conception of Christ as personal, and gospel." In the book as a whole perhaps the most moving page has to do with the Cross, but nowhere else does that truth become prominent to a reviewer just before Easter, 1948. As for the Resurrection of Christ, that does not emerge, at least not enough to appear in the Index.

Why raise these issues? Dr. Farmer believes practically all that most of us believe. He writes well, and he says much of good. Whenever he touches on a biblical passage he almost always makes it glow with new light. So he has become more or less of a model for young ministers in the States, and for others still young at heart. Few of our pastors need any encouragement to think and preach on the basis of reason rather than revelation; broadly and cursively rather than deeply and memorably; with negative ap-

proaches rather than positive findings; and with much about persons, both human and divine, rather than about the Person in whom alone we can know *God and Men.* In this connection study the theology of the Fourth Gospel.

Does anyone wish to sense the weakness of much doctrinal preaching today, on the part of men who use their brains in study and pulpit? If so, let him study the paragraph above. If he would learn how to avoid these present-day practices, let him go to *The Servant of the Word.* There too the author deals with "The Christian Message and the World of Persons." Thus the two books supplement each other. But be sure to read the one about the Servant after you have gone through the other, and before you preach to "ordinary men and women." "Sir, we would see Jesus!"

ANDREW W. BLACKWOOD

Protestant Church Building, Planning, Financing, Designing, by Wm. H. Leach, Editor of Church Management, Abingdon-Cokesbury, N.Y., 1948. 188 large pages, 60 cuts. $3.00.

A handsome volume by one who knows what many churches have been doing, and how they have gone about the work. As a clergyman and editor, not an architect or engineer, the writer does not lay down "laws." He wishes to "encourage churchmen to think seriously and to plan intelligently when they enter into building programs." These have to do with the construction of a new edifice or the improvement of an old one. Both author and publishers have done their work well, throughout.

The reviewer has gone through almost everything of the sort in book form, but he has found nothing so useful and helpful as this work. He stands amazed at the author's knowledge of churches all over the land, ability to size up all sorts of situations, and helpfulness in dealing with matters factually. He offers more than if he were a technical expert, but of course he urges would-be builders to rely much on experts. He commends a Scottish work that many of us have found enlightening: *Church Architecture of Protestantism,* by A. L. Drummond, Scribner, 1935.

The table of contents shows the attractiveness of the fare in the newer book. Two-fifths of it deals with "Planning and Financing," so that the reader wonders when he will come to building plans and programs. Then follow four chapters about "Building for Worship" —"Christian Education"—"Fellowship"—and "Administration" (an aspect much neglected hitherto). Five other chapters concern "Electronics and Amplification," "Lighting," "Heating, Cooling, and Air-Conditioning," "The Church Lawn," and "The Parsonage."

The style nowhere calls attention to itself. The author uses simple words and short sentences. He states facts simply, clearly, and without ornamentation. He voices opinions without apology or dogmatism. Even so, occasionally he makes the reviewer shake his head, though not vigorously. For instance, Dr. Leach advocates putting the minister's study in the parsonage, and on the first floor, just where the little children ought to romp near their mother at her work. But perhaps Dr. Leach thinks about an exceptional case where someone else does the work downstairs.

Again, he agrees with other recent books in allowing practically no place for a central pulpit. For seven years the reviewer led in worship from a central pulpit, which he hopes will never give way to anything else. For almost as long he served in a sanctuary where the spirit of the architecture called for a divided chancel. In advising students who go out to churches with central pulpits, or the opposite, he counsels a study of the Apostle's words: "I have learned, in whatever state I am, to be content."

Not every church interior calls for the same kind of pulpit. Who that knows the First Church of Princeton would ever vote to do away with that central pulpit? It makes the minister far less conspicuous than in any church with a divided chancel. On the other hand, who that loves Miller Chapel in its present form would ever dream of restoring the old central pulpit with its funereal background? In view of such divergent facts, why not allow us Presbyterians liberty to worship God in the way of our fathers, or in some other way equally holy? "Where the Spirit of the Lord is, there is freedom."

ANDREW W. BLACKWOOD

Religious Radio: What to Do and How, by E. C. Parker, Elinor Inman, and Ross Snyder, Harper, N.Y., 1948. Pp. 271 (fairly small print). $3.00.

This books improves on acquaintance. At first reading it seems technical rather than popular; informative rather than interesting. But in actual use the work commends itself strongly. The three authors, experts in various aspects of religious radio, have combined to produce a volume that will appeal to everyone concerned with religious broadcasting.

Various readers will prefer different parts. The reviewer values most Section III, with six chapters on "writing your program." He wishes that students of preaching would follow nearly all these ideas in preparing regular sermons. For example, "Be chary in your use of pronouns"; give the preference to nouns. "Be careful in using an illustration from your own experience." "Be doubly critical of any anecdote that centers about a child." "Quotations tend to distract the listener from the main line of thought." "When you do quote, keep the quotation short."

"No seasoned radio speaker ever proceeds at machine gun pace. He knows that each thought he expresses can hit its target only once. So he moves slowly enough to allow his first shot to sink home before he fires a second bullet. . . . Average speed for radio ranges between 120 and 150 words a minute. President Roosevelt, who is generally conceded to have been the most effective speaker in American radio, sometimes spoke as slowly as 110 words a minute and seldom exceeded 135; Lowell Thomas uses 145 words a minute; Edward R. Murrow, 120." Facts, facts, facts—all to the good!

As for the religious content, that may prove disappointing. At times the writers seem to have everything except a message. But all of us may appear that way when we write about "the preacher's forgotten word, How?" In an excellent bibliography, covering more than five pages, and including over a hundred entries, the authors do not list *A Manual of Gospel Broadcasting*, by Wendell P. Loveless, Moody Press, 1946. From a far different point of view, equally irenic, this latter book ought to interest and help us all. The two works tend to supplement each other. The one by the three experts naturally goes more into matters technical.

Of late publishers seem to have learned the wisdom of sending out practical books on practical theology. Anyone familiar with some part of this field can dispense with facts and write a book in a month, a book that will live less than a year. But this new work about radio will live until it gives way to a revision.

ANDREW W. BLACKWOOD

The Enterprise of Faith, A Handbook for First Communion, by Innes Logan. The Church of Scotland Youth Committee, 121 George Street, Edinburgh. Pp. 63. Price 1s.

Here is an excellent little booklet written by a pastor for young people who are planning to join the Church. The author has written out of his own experience in setting forth the essential information necessary for those who embark upon the enterprise of faith.

The little booklet contains two parts. The first contains eight chapters on such subjects as "the commonwealth of Christ," "the book of witness," "the realism of Christian thinking," and "decision and its fruits," and others. The second part contains questions and answers from the Shorter Catechism, the Ten Commandments, the Lord's Prayer, a note on reading the Bible, the confirmation service, and a word about prayer together with prayers.

Ministers and Directors of Christian Education are always on the look-out for good materials to use in Communicant classes. Here is one that is most helpful. A wealth of such material is becoming available now, which is an indication that admission to membership in the Church must be preceded by some warm and solid and extended education.

E. G. HOMRIGHAUSEN

A PRAYER

MILTON A. GALAMISON

Our Father in Heaven, in whose image we are created, in whose love we are lifted up and by whose moral law we are constrained: If we say that we have no sin we deceive ourselves. But if we confess our sins thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Thou hast spoken and we have not heard; Thou hast commanded and we have not obeyed; thou hast demonstrated and we have not learned; thou hast warned and we have not repented. Surely there is no health in us.

The folly of men hath destroyed the fairness of thine earth. The hopes and dreams of our generations are lost amid wars and rumors of wars. Nation faces nation in sullen distrust. Barriers of race and class and creed separate brother from brother. Our millions live from hand to mouth. Our human wreckage multiplies. The sins of greed and pride rule our destiny and we have bowed the knee to false Gods of material and physical power. Like sheep all we have gone astray—each man seeking his own and not the things which are Christ Jesus!

Thy love hast made our redemption possible; Thy law hast made our redemption necessary. Thy judgment hast made our redemption imperative. Quicken, therefore, the work of thy Holy Spirit in the Hearts of men everywhere. Awaken our sense of responsibility for sins we sanction by silence, the individual and collective sins which condemn us all. Help us to see the blood-tracks of the slain which lead to our doorstep and help us to hear the cries of the needy and oppressed through the windows of our peace. Create in us clean hearts and create through us a better society.

Raise up prophets among us to cry thy judgment upon this wilderness. Give us wisdom to penetrate the deceit of our times; vision to see thy light in this darkness; hope to rise above despair and courage to withstand the evil of this day.

> DEAR LORD AND SHALL WE EVER LIVE AT THIS POOR DYING RATE. OUR LOVE SO FAINT SO COLD TO THEE AND THINE TO US SO GREAT.

If in Adam we are dead; for thy mercies' sake make us alive in Christ—alive unto the righteousness whereunto thou dost call us—and obedient unto death—even unto the death of the Cross. We ask it in the Name of Him who died there alone that we might be fit to live here together. Amen.

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